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PERFECT LOVE;

OR,

PLAIN THINGS FOR THOSE WHO NEED THEM;

CONCERNING THE

DOCTRINE, EXPERIENCE, PROFESSION, AND PRACTICE

OF

CHRISTIAN HOLINESS.

BY

J. A. WOOD.

"BE YE HOLY, FOR I AM HOLY." *Peter.*
"PERFECT LOVE CASTETH OUT FEAR." *John.*
"BLESSED ARE THE PURE IN HEART." *Jesus.*
"FOR THIS IS THE WILL OF GOD, EVEN YOUR SANCTIFICATION." *Paul.*

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PREFACE.

The following pages are designed for the especial benefit of those believers in the church of God who are "hungering and thirsting after righteousness," and are seeking light concerning the *doctrine*, *experience*, *profession*, and *practice* of Christian holiness.

During the brief years of my ministry, and especially since it pleased the Saviour to cleanse my poor heart from all sin, I have found multitudes who have desired to ask many questions concerning this subject. I have found it no small tax upon my time, in pastoral labor, to rectify mistakes, meet objections, and answer interrogations respecting this subject. I have often been grieved and astonished at the amount of carelessness, opposition, unbelief, and ignorance, I have found in regard to it.

To save time, to present the plain truth, to remove prejudice, and to encourage effort for the attainment of Christian holiness, are the aims of this book. It is with prayerful and peculiar feelings that these pages have been published — feelings of desire that they may have a candid perusal, a prayerful attention, and the blessing of God in every house.

The writer has given no new and novel theory. He sets up no rivalry with other writers on this subject. His views, as far as he understands the subject, are strictly *Wesleyan*, consequently he makes no assault upon the standard Wesleyan

authorities. Were these generally read, less occasion would exist for additional volumes on the same subject. Dr. Jesse T. Peck observes, "Will not the truth compel the confession, that the majority of the church utterly neglect the great productions of our master minds upon this subject? The pure and excellent books which pour a flood of light upon this subject are not read."

No opinion has been adduced that does in the slightest degree militate against the grand fundamental doctrines of our holy religion. I am not conscious of having endeavored to support any practice, principle, doctrine, or faith, but which I wish to live in, and die possessed of. While I submit the same to my Christian reader, I do not expect to escape the censure of the enemies of truth. Let them quake that fear; by the grace of God, I love every man, but fear no man, and will proclaim humbly and fearlessly what I understand to be "the truth as it is in Jesus." I humbly trust neither men nor devils can shake my faith in the blessed verity of perfect love. And I can not be silent in recommending with my tongue, or humble pen, all believers to seek it without delay. I would like to do, as Dr. Gibson, Bishop of London, advised Mr. Wesley to do — "PUBLISH IT TO ALL THE WORLD."

Let it be properly understood, and it is found to possess none of those forbidding features which are so often attributed to it by its mistaken opponents. That I may harm no one, and that what I have written, or collected from the writings of others, may do the reader good, is my sincere prayer. What is wrong may the Lord pardon!

Every man has a given circle of friends to whom he has access, and over whom he has an influence. The author trusts that some who would not be reached otherwise may be reached by this book, become interested in its theme, and led to seek that holiness "without which no man shall see the Lord."

The matter of the book is put into catechetical form, in order to meet the many interrogations so often made upon

this subject, and also to help the memory of the reader. This form allows the author to present a *general*, though *brief*, view of the whole subject.

I do not presume to set myself up as umpire on this subject, nor to pronounce by authority upon it; nor do I suppose that I have given answers to all the interrogations to the entire satisfaction of even all good men, nor that I have replied to them as well as a wiser and more pious man would have done. I have answered them, I humbly trust, with a single eye to the glory of God according to the light I have. He that has more light, and can do it better, has the liberty of doing so.

Should any object to the amount of compilation in this book from the writings of others, my answer is, —

1. Mr. Wesley himself often did this.

2. My object has been to *clearly* present, and *strongly* enforce gospel truth, and when I have believed I could do this more efficiently in using the *language of others*, and by quotations from others, I have freely availed myself of their help. I have (with the exception of those cases where I have changed the words or phrases) given credit for what I have selected, and trust I have in no case misquoted or perverted the meaning of any. *The Italics in many of the quotations are my own.*

3. What I have brought together in this book is, in its original form, dispersed through many volumes, which thousands in the church have neither money to purchase nor time to read.

Should any object to a repetition, or redundancy of testimony, on certain points, my answer is, —

1. I have written mainly for those who need "line upon line, and precept upon precept." Some persons are very dull of apprehension on this subject, and I had rather repeat an important truth many times, than be misunderstood and misrepresented.

2. It may serve to prevent the idea that I teach strange

doctrines, or a faith or practice contrary to the standards of Methodism.

In regard to style, I have endeavored in writing, as I endeavor in preaching, to use plainness of speech.

The terms "perfect love," "perfection," "sanctification," and "holiness," I understand to have substantially the same signification; and I have entitled this volume "PERFECT LOVE" (notwithstanding some of the other terms are used in it more frequently) in view of the fact, that this sweet name has been neglected and passed by, while the other terms have been employed for titles to works on this subject.

And now, my friendly reader, with the testimony of my conscience, "that in simplicity and godly sincerity" I have done the best I could to present God's truth, I submit to you this my humble effort to do good, trusting it will be helpful towards elucidating the principles, experience, and practice of holiness. I entreat you to read so slowly, studiously, and candidly, that you may gather up all the good things, new and old, that are contained in this little legacy of a dying man to dying men. If its perusal shall afford you a tithe of the profit which the author has derived from its preparation, you will indeed be richly repaid for the time thus spent.

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PERFECT LOVE.

SECTION FIRST.

TERMS SIGNIFYING A COMPLETE GOSPEL SALVATION.

1. *What terms are commonly used to express full salvation?*

They are "*perfect-love*," "*perfection*," "*sanctification*," and "*holiness*." These terms, properly speaking, are synonymous — all pointing to the same exalted state of grace. But while they all denote the same religious state, each one of them indicates some of its essential characteristics and peculiar phases. These terms are significantly expressive of the state.

The word "*sanctification*" has regard especially to the work in its connection with the entire consecration of the soul to God. To "*sanctify*," means, to set apart; to devote to holy uses. "*Sanctify* yourselves therefore, and be ye holy."

The term "*perfection*" refers especially to the completeness of the Christian character; its freedom from all sin, and its possession of all the graces of the Spirit; *complete in kind.* "Let us go on unto *perfection*."

The phrase "*perfect love*" points more directly to the spirit, temper, and element in which the wholly sanctified and perfect Christian lives. "He that *dwelleth in love* dwelleth in God."

The term "*holiness*" is somewhat more general and comprehensive than the others, and includes all things involved in complete salvation from sin, and the possession of the image and Spirit of God. "Follow peace with all men, and *holiness*, without which no man shall see the Lord." These terms are used *synonymously*, and *indiscriminately*, in this book.

They are all scriptural, all significant, and all good; and they never should be ignored by the church of God. No one of them should be employed to the exclusion of the others; nor should other terms be chosen to their exclusion. The *common* use of other terms, such as "the life of faith," "rest in God," "full assurance," "the fullness of God," etc., *in the place* of the highly significant Bible terms, is at least of doubtful propriety. They are names given by inspiration to the work of God in the fully saved, and we do well to remember that our Saviour said, "Whosoever shall be ashamed of me, and of *my words*, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

SECTION SECOND.

REGENERATION AND ENTIRE SANCTIFICATION NOT IDENTICAL.

2. *Do the Scriptures teach a distinction between regeneration and entire sanctification?*

They do. "And I, brethren, could not speak unto you as unto spiritual, but as unto *carnal*, even as unto babes in Christ. For ye are yet *carnal;* for whereas there is among you *envying*, and *strife*, and *divisions*, are ye not *carnal*, and walk as men?" "Having, therefore, these promises, dearly beloved, let us *cleanse* ourselves from all *filthiness* of the *flesh* and *spirit*, *perfecting holiness* in the fear of God." "For the *flesh* lusteth against the *spirit*, and the *spirit* against the *flesh;* and these are contrary the one to the other: so that ye can not do the things that ye would." "And the very God of peace *sanctify* you *wholly*." "*Sanctify* them through thy truth; thy word is truth." All these passages have reference to Christians, who are in a regenerated state, but not entirely sanctified; and these scriptures imply or teach that their entire sanctification had not yet been wrought.

3. *Do the Scriptures* ASSUME *a distinction between regeneration and entire sanctification?*

They do. To *sinners* God says, "Ye must be born again." To the *regenerate* he says, "Be ye holy, for I am holy." These two classes of commands, in their

various forms, are prominent through all the Gospels and Epistles.

4. *Does the Methodist Discipline recognize a distinction?*

It does. Every minister of the Methodist Episcopal Church has set his seal, in his induction into the ministry, to the doctrine that entire sanctification is a distinct work, subsequent to justification. In the Discipline, Part II. Sec. 10, are the following questions: "Have you faith in Christ? Are you going on unto perfection? Do you expect to be made perfect in love in this life? Are you groaning after it?" These questions suppose that "perfection," or "perfect love," is distinct from and subsequent to justification. Every Methodist minister has answered these questions in the *affirmative*.

5. *Does the Methodist Hymn Book teach a distinction?*

It does very clearly. It contains a class of hymns on nearly all the leading doctrines of Christianity, among which is a class on Justification, Adoption and Assurance, and a *large* class on *Sanctification*. These hymns (*more numerous* than any other class in the Hymn Book) were written principally by the Wesleys, to *define*, *defend*, and *promote* the doctrine of sanctification, during early Methodism, when it was greatly controverted. Take the following as a specimen of the teachings of our excellent hymns on this subject: —

"I wait till he shall touch me *clean*,
Shall life and power impart,
Give me the faith that *casts out sin*,
And purifies the heart."

"O that I now, from *sin released*,
Thy word may to the utmost prove,
Enter into the *promised rest*,
The *Canaan* of thy *perfect love!*"

"Now let thy Spirit bring me in,
And give thy servant to possess
The land of *rest* from *inbred sin*,
The land of perfect holiness."

"Break off the *yoke* of *inbred sin*,
And fully set my spirit *free;*
I can not rest till *pure within*,
Till I am wholly lost in thee."

"*Refining fire*, go through my heart;
Illuminate my soul;
Scatter thy *life* through *every part*,
And *sanctify the whole*."

"'Tis done; thou *dost this moment save* —
With *full salvation* bless;
Redemption through thy blood I have,
And *spotless love*, and peace."

6. *Do the leading writers in the Methodist church teach this distinction?*

They do; and, as the old Moravian doctrine is springing up among us, and is being preached even by some Methodist ministers, you will allow me to give you a number of authorities on this question.

1. Mr. Wesley says, "Sanctification begins in the moment a man is justified. Yet sin remains in him, yea, the *seed of all sin*, till he is sanctified throughout.

. . . There does still remain, even in them that are *justified*, a *mind* which is in some measure *carnal*." "At the very moment of justification we are *born again;* in that instant we experience that inward change from darkness into marvelous light. But are we then *entirely* changed? Are we *wholly* transformed into the image of Him that created us? *Far from it;* we still retain *a depth of sin*, and it is the consciousness of this which constrains us to groan for a full deliverance to Him that is mighty to save." "The *new birth* is not the same with *sanctification.* I believe *justification* to be *wholly distinct* from *sanctification*, and necessarily antecedent to it."

2. Richard Watson says, "That a distinction exists between a regenerate state and a state of entire and perfect holiness, will be generally allowed. Regeneration, we have seen, is concomitant with justification; but the apostles, in addressing the body of believers in the churches to whom they wrote their Epistles, set before them, both in the prayers they offer in their behalf and in the exhortations they administer, *a still higher degree of deliverance from sin*, as well as a higher growth in Christian virtues."

3. John Fletcher says, "We do not deny that the remains of the *carnal mind* still cleave to imperfect Christians." "The same spirit of faith which *initially* purifies our hearts when we cordially believe the pardoning love of God, *completely cleanses* them when we fully believe his sanctifying love."

4. Dr. Adam Clarke says to a friend who had been

misinformed in regard to his views of entire sanctification, "As to the words which you quote as mine, I totally disclaim them. I never said, I never intended to say, them. *I believe justification and sanctification to be widely distinct works.*" He used the term *justification* as including regeneration.

5. Bishop Hedding says, "Regeneration also, being the same as the new birth, is the beginning of sanctification, though not the completion of it, or *not entire sanctification.* Regeneration is the beginning of *purification;* entire sanctification is the *finishing* of that work."

6. Bishop Hamline says, "That this perfect love, or entire sanctification, *is specifically a new state, and not the mere improvement of a former state, or of regeneration,* is plainly inferred from the Bible."

7. Dr. R. S. Foster says, "Regeneration *is not* entire sanctification; *the merely regenerate are not* sanctified; they are not entirely free from sin; they are not perfect in love."

8. Dr. George Peck says, "The doctrine of entire sanctification, as a DISTINCT WORK wrought in the soul by the Holy Ghost, is *the* GREAT DISTINGUISHING DOCTRINE OF METHODISM. This given up, and we have little left which we do not hold in common with other evangelical denominations." "The position that justification and entire sanctification take place at one and the same time, and that *regeneration and entire sanctification* are IDENTICAL, is *clearly contrary* to the position taken by our standard theologians."

9. Dr. Upham says, "The distinction which is made in the Scriptures between the two is regarded so obvious and incontrovertible by most writers that it has naturally passed as an established truth into treatises on theology."

These quotations might be multiplied to almost any extent. Those we have given are sufficient to satisfy any candid mind concerning the voice of the church on this question.

7. *Does this distinction harmonize with Christian experience?*

It does. All Christians profess to be and really are regenerated; while but few profess to be sanctified wholly. Sinners and unconverted men are not concerned for the blessing of perfect love, or entire sanctification. *Sinners* seek for *pardon* and *acceptance*, and not for entire sanctification. The more clearly the light of regeneration and justification shines, the more the converted soul will see and feel the necessity of entire sanctification. Messrs. Fletcher, Bramwell, Carvosso, Nelson, Stoner, Mrs. Hester Ann Rogers, Mrs. Fletcher, Lady Maxwell, and a host of others, have explicitly declared that they received a *distinct* witness of this "SECOND BLESSING."

Thousands of intelligent Christians, whose experience in regard to regeneration and sanctification has been clear, can testify to the following: —

1. They have had a clear evidence of *justification.*

2. While in possession of this evidence, they have been convinced of *inbred sin*, or *corruption*.

3. They have sought and obtained a sensible *purification* of *heart*, in which *all sin* was taken away, and they were enabled to love God with all the heart.

4. They have had as *clear* and *distinct* witness of the spirit of this "*second blessing*" as they ever had of justification and regeneration.

8. *Did Mr. Wesley or Dr. Adam Clarke ever know of a case of conversion and entire sanctification as taking place at the same time?*

Mr. Wesley says, "But we *do not know a single instance*, in any place, of a person's receiving in one and the same moment remission of sins, the abiding witness of the Spirit, and a new and a *clean* heart."

Dr. Clarke says, "I have been twenty-three years a traveling preacher, and have been acquainted with some thousands of Christians during that time, who were in different states of grace; and I never, to my knowledge, met with a single instance where God both *justified* and *sanctified at the same time*."

9. *Did Mr. Wesley regard the doctrine that we are wholly sanctified when we are justified a great evil?*

He did. It was on account of this heresy among the Moravians that Mr. Wesley, after several long interviews with Count Zinzendorf, one of their leaders, was led to separate himself from them, so that neither he nor his societies had any further communion with them.

10. *How did William Bramwell regard the idea that we are entirely sanctified when we are justified?*

He writes to a friend, "An idea is going forth that 'when we are *justified* we are *entirely sanctified*,' and 'to feel evil nature after justification is to lose pardon,' &c. You may depend upon it, *this is the devil's great gun.* We shall have *much trouble* with this, and I am afraid we can not suppress it."

Dr. George Peck says, "Would it not be a sad indication of the *degeneracy* of Methodism in this country, if what Mr. Wesley, under God our great founder, considered *heresy*, and OPPOSED WITH ALL HIS MIGHT, should be cherished as the very marrow of the gospel by the ministers and people of the Methodist Episcopal church?"

SECTION THIRD.

THE NATURE OF REGENERATION.

11. *What is the work of regeneration — its nature and its extent?*

Regeneration is the impartation of spiritual life to the soul of man. It restores to the soul a new spiritual life, which was lost by the fall, and it always accompanies justification. Allow me to give you some learned authorities on this question. Will you thoroughly study them?

1. Dr. J. Dempster says, "You ask, In what, then, does regeneration consist? Simply in this threefold

change — namely, *justification*, *partial renovation*, and divine *adoption*. The first changes the believer's relations to the infinite government, but effects no renovation of his heart. The *second changes* his *affection sufficient* for him to achieve the control of downward tendencies. The third introduces him into the divine family, of which he is made aware by the witnessing spirit of adoption."

2. Luther Lee says, "Regeneration reverses the current of the affections, and so renews the whole soul that all the Christian graces exist. . . . Regeneration is a *renewal* of our fallen *nature* by the power of the Holy Spirit, whereby the regenerate are *delivered* from the *power* of sin which *reigns* over all the *unregenerate*. . . . The *power* of sin is *broken;* the *principle* of *obedience* is *planted* in the heart."

1. "Justification is a work done *for* us, but regeneration is a work done *in* us.

2. "Justification changes our *relation* to God, and restores us to his favor by a pardon, while regeneration changes our *state* — our real character.

3. "Justification removes the *guilt* of the sin which we have committed, while regeneration removes the *love* of sin.

4. "Justification removes the *punishment* we deserve, remits the *penalty* of the law; but regeneration *plants* the *principle* of *obedience* in the heart.

5. "Justification brings the *favor* of God, while regeneration brings back the *image* of God, and again impresses it upon the soul."

Justification is that "Christ died for all"
Regeneration is "Feed & believe" & "The Spirit
bears witness with our Spirits"

3. Dr R. H. Foster says, "With respect to regeneration, that is a work done in us, in the way of changing our inward nature; a work by which a *spiritual life* is infused into the soul, whereby he (the regenerate) brings forth the peaceable fruits of righteousness, *has victory over sin*, is enabled to *resist corrupt tendencies*, and has peace and joy in the Holy Ghost; a radical change by which the preponderating tendencies of the soul are turned toward God, whereas they were previously from him — by which the *love of sin is destroyed*, *its dominion broken*, and a *desire* and *relish* for and *longing after holiness implanted*."

12. *Is not the work of God perfect in regeneration?*

"We answer, it is a perfect regeneration. But a perfect *regeneration* is not a perfect *sanctification*, no more than a perfect penitence is a perfect regeneration The soul is perfectly born anew, but it is not perfectly made holy." — FOSTER.

13. *Can a state of justification be retained while any sin is* COMMITTED?

1. Mr. Wesley says, "But even babes in Christ are so far perfect as not to *commit* sin. . . . We all agree and earnestly maintain, 'He that *committeth* sin is of *the devil*.' We agree, 'Whosoever is born of God *doth not commit* sin.'"

2. Rev. Luther Lee says, "No man can believe with the heart unto righteousness, or so as to obtain justification, while living in the *practice* of any known sin, or in the *neglect* of any known duty. . . . The moment

he does what he knows to be a sin, or neglects what he knows to be a duty, faith, by which he is justified, lets go its hold upon God, and he loses his justification. . . . Justification, which is by faith alone, carries with it *entire submission* and *obedience* to God. . . . The *will* is right at the moment of *regeneration*, and it *must remain right*, or *willful sin* will be the result, and *justification* will be lost."

3. Rev. Timothy Merritt says, "The word of God plainly declares that those who are born again, even in the lowest sense, do not *continue* in sin; that they can not *live any longer therein*."

4. Dr. J. T. Peck says, "The *continuance* of the *justified* state implies *obedience* in *intention* to *all* the *requirements* of the gospel, the law of progress ('grow in grace') and the law of purity ('be ye holy') included."

5. The conditions of receiving justification and regeneration are the conditions of retaining them. "*As* ye have therefore received Christ Jesus the Lord, *so* walk ye in him." Christ is received by complete *submission*, and *present*, *simple*, *naked faith*. Conscious *confidence* and conscious *guilt* can not exist in the same heart at the same time. There is a vital union between justifying faith and obedience. By *obedience* faith is made perfect, and by *disobedience* it is destroyed.

Justification can not be retained an hour with any less *submission*, *consecration*, and *faith* than that by which it was obtained. We have reason to fear the standard of justification is getting too low among pro-

fessors of religion. The church should ever remember that believers can not *commit any sin* without forfeiting justification, and laying the foundation for repentance from dead works. There must be a continued obedience to *all the known will of God*, if we would retain a justified state; for "*He that* COMMITTETH SIN *is of the devil*," and "*Whosoever is born of God* DOTH NOT COMMIT SIN."

SECTION FOURTH.

THE NATURE OF CHRISTIAN PERFECTION.

14. *What constitutes* CHRISTIAN *perfection?*

Christian perfection, or holiness, is that *state of grace which excludes* ALL SIN *from the heart.* "Blessed are the *pure* in heart." "Create in me a *clean* heart, O God." "The blood of Jesus Christ his Son *cleanseth* us *from all sin.*" "Being made *free from sin*, ye have your fruit unto *holiness*, and the end everlasting life."

Although nearly all our standards define holiness and Christian perfection in different phraseology, yet they are essentially the same. Take the following: —

1. Mr. Wesley says, "*Pure* love reigning *alone* in the heart and life, — this is the whole of Christian perfection. . . . Scripture perfection is *pure love filling the heart* and governing all the words and actions. . . . In one view, it is *purity* of intention dedicating all the life to God."

2. Rev. John Fletcher says, "It is the *depth* of evan

gelical repentance, the *full* assurance of faith, and the *pure* love of God and man shed abroad in a *faithful* believer's heart by the Holy Ghost given unto him, to *cleanse* him, and to *keep him clean*, 'from all the *filthiness* of the *flesh* and *spirit*,' and to enable him to 'fulfill the law of Christ,' according to the talents he is intrusted with, and the circumstances in which he is placed in this world."

3. Bishop Hedding says, "Regeneration is the beginning of *purification;* entire sanctification is the *finishing of that work.*"

4. Dr. George Peck says, "By being saved from all sin in the present life, we mean being saved, *first* from all outward sin — all violations of the requirements of the law of love which relate to our outward conduct; and, *secondly*, from all inward sin — all violations of the law of love which relate to the intellect, the sensibilities, and the will."

5. Rev. Luther Lee says, "Sanctification is that renewal of our fallen nature by the Holy Ghost, received through faith in Jesus Christ, whose blood of atonement has power to *cleanse from all sin;* whereby we are not only delivered from the guilt of sin, which is justification, but are *washed entirely from its pollution*, freed from its power, and are enabled, through grace, to love God with all our hearts, and to walk in his holy commandments blameless."

Mr. Wesley says, "Both my brother [Charles Wesley] and I maintain, that Christian perfection is that love of God and our neighbor which implies DELIVERANCE FROM ALL SIN."

15. *What constitutes the difference between regeneration and sanctification?*

The man who is *merely* regenerated is but partially saved from sin, while the sanctified is *wholly saved.* The regenerated soul does not *commit* sin, though he is conscious of remaining *inbred sin.* The sanctified soul neither commits sin nor feels any consciousness of remaining inbred sin. In the justified soul, the *power* and *control* of sin is *destroyed;* in the sanctified, its *inbeing* is destroyed. In justification, the strong man armed is *bound;* in sanctification, he is *cast out.*

1. Mr. Wesley says, "That believers are delivered from the *guilt* and *power* of sin we allow; that they are delivered from the *being* of it we deny. . . . Christ, indeed, can not *reign* where sin *reigns;* neither will he *dwell* where sin is *allowed.* But he *is* and *dwells* in the heart of every believer who is *fighting against all sin*, although it be not yet *purified.* . . . Indeed, this grand point, that there are two contrary principles in [unsanctified] believers,—*nature* and *grace*, the *flesh* and the *spirit*,—runs through all the Epistles of St. Paul, yea, through all the Holy Scriptures; almost all the directions and exhortations therein are founded on this supposition, pointing at wrong *tempers* or *practices* in those who are notwithstanding acknowledged by the inspired writers to be believers."

2. Bishop Hedding says, "The difference between a justified soul who is not fully sanctified and one fully sanctified I understand to be this: the first (*if he does not backslide*) is kept from *voluntarily committing* known

sin, which is what is commonly meant in the New Testament by *committing sin*. But he yet finds in himself the remains of *inbred corruption*, or *original sin*, such as *pride*, *anger*, *envy*, a *feeling of hatred* to an enemy, a rejoicing at a calamity which has fallen upon an enemy, &c. The second, or the person fully sanctified, *is cleansed from all these inward involuntary sins*."

3. Dr. Dempster says, "Do you, then, demand an exact expression of the difference? It is this: the one admits of *controlled tendencies* to sin, the other *extirpates* those tendencies. That is, the merely regenerate has *remaining* IMPURITY; the *fully sanctified has* NONE."

4. Rev. Richard Watson says, "In this regenerate state, the former *corruptions* of the *heart* may remain and *strive* for the *mastery;* but that which characterizes and distinguishes it from the state of a penitent before justification, before he is in Christ, is, that they are not even his *inward habit*, and that they have *no dominion*."

5. Rev. Luther Lee says, "The power of sin is broken, the tyrant is dethroned, and his *reign* ceases in the soul at the moment of regeneration; yet sin is not *so destroyed* as not to leave his *mark* upon the soul, and even yet *struggle for the mastery*."

"There is still a warfare *within;* — there will be found an *opposing* element in the sensibility of the soul, which, though it no longer *controls* the will, often *rebels* against it and *refuses* to *obey* it." . . . "The will can and does resist them in a regenerate state; but it can not silence them, renew, or change their direction by

an act of volition." . . . "These [propensities, passions, appetites] belong to the soul, and must be brought into harmony with right and the sanctified will before the whole soul can be said to be sanctified or to be entirely consecrated to God. When this work is wrought, then the war within will cease."

6. Rev. William McDonald says, —

1. "In regeneration, sin does not *reign;* in sanctification, it does not *exist.*

2. "In regeneration, sin is *suspended;* in sanctification, it is *destroyed.*

3. "In regeneration, irregular desires — anger, pride, unbelief, envy, &c. — are *subdued;* in sanctification, they are *removed.*

4. "Regeneration is salvation from the voluntary *commission of sin;* sanctification is salvation from the *being of sin.*

5. "Regeneration is the old man *bound;* sanctification is the old man *cast out* and *spoiled of his goods.*

6. "Regeneration is sanctification begun; entire sanctification is the work completed."

16. *Is there any difference between sin (properly speaking) and depravity?*

1. "Sin *committed*, and depravity *felt*, are very different — the one is an *action*, the other a *state* of the *affections.* The merely regenerated believer is saved from the one, and has grace to enable him to have the *victory* over the other; but the *disposition* itself, to some extent, *remains*, under the *control* of a stronger, gra-

cious power implanted, but still making *resistance*, and indicating actual presence, and needing to be *entirely sanctified*." — FOSTER.

2. "These [sin and depravity] are coupled together as though they were the same; but they are not the same thing. The *guilt* is one thing, the *power* another, and the *being* yet another. That believers are delivered from the *guilt* and *power* of sin we allow; that they are delivered from the being of it we deny." — WESLEY.

The reader will bear in mind that the terms "inbred sin," "indwelling sin," and "inherent sin," are not used in this book as signifying sin *proper*, which "is the transgression of the law," but as alluding to the inward *corruption*, *deformity*, or *depravity* of the unsanctified heart. It is not to be pardoned, like sin *proper*, but is to be *extirpated* and *cleansed from the heart*.

17. *Do the graces of the Spirit exist in the entirely sanctified without alloy?*

They do. The graces in the sanctified are perfect in *kind*, but *limited* in *degree*. Regeneration affords *victory* over sin *subdued;* sanctification gives victory over sin *exterminated* and *cast out*, so that all the graces of the Spirit exist *perfect* in *kind*, that is, to the *exclusion* of their *opposites*.

Dr. Foster says, "These graces will exist in the sanctified soul *without alloy*, without mixture, *in simplicity*. There is nothing therein *contrary* to them, and they exist in *measure* corresponding to the present *capacity* of the soul possessing them."

There will be *love* without *hatred*, *submission* without *rebellion*, *faith* without *unbelief*, *humility* without *pride*, *meekness* without *anger*, *patience* without *impatience*, and *peace* without *strife*.

18. *Does sanctification add any new virtues to the soul?*

It does not; it simply cleanses the soul from all indwelling sin, so as to allow the graces implanted in the soul at regeneration to exist without alloy, or without their opposites in the heart. All the graces in number are planted in the regenerated soul; but they exist in connection with *heart impurity* until the soul is entirely sanctified. Luther Lee says, "It is not to be understood that sanctification adds any new virtues, which are not present in the regenerated soul, before entire sanctification."

"Though in regeneration all the elements of holiness are imparted, all the rudiments of inbred sin are not destroyed; and hence, again, the absence of complete sanctification, which, when it occurs, *expels all sin*." — FOSTER.

19. *Do those who are regenerated merely, often think that all sin is taken away?*

"How naturally do those who experience such a change [regeneration] imagine that all sin is gone, that it is entirely rooted out of their hearts, and has no more place therein! How easily do they draw that inference, 'I feel no sin, therefore I have none; it does not stir, therefore it does not exist; it has no motion, therefore

it has no being'! But it is seldom long before they are undeceived, finding sin was only *suspended*, not *destroyed*." — WESLEY.

20. *What has been the cause of so much prejudice and opposition to the doctrine of holiness among professors of religion?*

The doctrine has been misunderstood. Multitudes have misapprehended its true nature. It has generally been taken to mean more than was intended, and more than is taught by the standards of the church. There are thousands within the bosom of our own church who are astonishingly ignorant of the doctrine as taught by our standards. The very excellent works written upon this subject, and published at our book-room, are read by but a small part of our membership. A multitude of ministers among us are at fault in this matter for not seeking holiness themselves, and for not preaching it more *clearly* and *strongly* to the people.

21. *Will you give me a negative aspect of the doctrine, and tell me what you do not include in Christian perfection? Do you teach an absolute perfection?*

We teach *absolute* perfection in *none* but *God*. The *brightest*, the *highest*, the *sweetest*, and the most *lovely* angel in paradise is not *absolutely* perfect. ABSOLUTE *perfection appertains only to GOD*. In this sense, "there is none good but one, that is God." No standard author of Methodism has ever taught any such perfection in man.

22. *Does* CHRISTIAN *perfection make any one perfect like the angels?*

We teach *no angelic perfection* in man while he is out of heaven. Angels are a higher order of intelligences, and maintain sinless purity. The fire of their love burns with an intensity, and their services are performed with a precision and rectitude, which are not possible to any mortal. Angels have none of the infirmities of fallen human nature. They are not liable to mistake. In this world we must be contented with *Christian* perfection; when we reach heaven, then we shall be "equal unto the angels."

23. *Does* CHRISTIAN *perfection exclude a need of the atonement?*

No. The sanctified soul trusts more *perfectly* and *constantly* in the atonement than any other. He is kept every moment by a present, simple faith in the atonement. Christian perfection increases the believer's *consciousness* of its *necessity* and inestimable worth, and enables him to *see* more *clearly*, and *feel* more *deeply*, his *constant dependence* upon it. He, more than any other man, feels, —

> "Every moment, Lord, I need
> The merit of thy death."

Holiness is retained from moment to moment only by resting on the merits of Christ. The pure in heart, in the strictest sense, "live by faith on the Son of God." Faith is the vital bond that unites the soul to Christ. Sever this vital connection, and the spiritual life of the

soul would cease at once. No man on probation can dispense with the atonement for a moment. We must ever *abide in Christ.*

Dr. Clarke observes, "What is it that cleanseth the soul and destroys sin? Is it not the mighty power of the grace of God? What is it that keeps the soul clean? Is it not the same power dwelling in us? No more can an effect subsist without its cause, than a sanctified soul abide in holiness without the indwelling Sanctifier."

Mr. Fletcher says, "To say that the doctrine of Christian perfection supersedes the need of Christ's blood, is not less absurd than to assert that the perfection of navigation renders the great deep a useless reservoir of water."

24. *Does* CHRISTIAN *perfection exclude the possibility of growing in grace?*

By no means. The pure in heart grow faster than any others. We believe in no state of grace, either on earth or in glory, beyond which there is no progression. We expect to grow with increasing rapidity through all eternity. If the perfect Christian ceases to grow, he will fall into sin, and may go to ruin. It is the same with the soul wholly sanctified as with the merely regenerate — it must go forward in order to retain its present state of grace. Here multitudes of both classes *have fallen.* There is no standing still in *religion*, nor in *sin.* We are either *progressing* or *receding.* If we are living up to our *light* and *duty*, we are *growing*, no matter what our state of grace may be, or how largely

we may have partaken of the Holy Ghost. If we are *neglecting present duty*, we are *backsliding*, however great our attainments may have been.

25. *How do you understand that a soul entirely sanctified can grow in grace, and, as you say, grow even faster than any others?*

The sanctified soul is saved from *all sin*, so that growth *in grace*, after entire sanctification, does not consist in any *further process of separating sin from the soul*, but in an increase of *knowledge*, *love*, and *power;* an increase of *holiness* in *measure*, not in *quality*. From the time the soul is *purified*, (cleansed from all sin,) the Holy Ghost continues to *enrich*, *enlighten*, *adorn*, and *bless* with more and more of his presence and grace. Our *powers* are *improvable*, and our *capacities expansive*.

The sanctified soul grows faster than any other, —

1. Because he is nearer the fountain, in a better soil, and dwells in a purer atmosphere.

2. Because all the *antagonisms* of *grace* have been *taken out* of his heart — all the *internal obstacles* to his growth have been removed.

3. Because sanctification *perfects* the *conditions* of the *largest* and the most *rapid* growth in grace. Grace has a fair chance in a sanctified soul. A *healthy* child will grow faster in stature and strength than a sickly, diseased one. A sanctified soul is just prepared for a *steady*, *thrifty*, *rapid* growth. The *very conditions* of *obtaining* sanctification are the *precise conditions* of *retaining* it, and of growth *in* grace, while retaining it.

The holy Fletcher says, "A perfect Christian grows far more than a feeble believer, whose growth is still *obstructed* by the shady thorns of sin, and by the *draining suckers of iniquity*."

26. *What constitute the greatest hinderances to growth in grace?*

Those hinderances which are at home, in our own hearts; the remains of an unsanctified nature within; roots of bitterness; real, living, stirring, inward evils. These bosom foes are our worst ones, and hinder our growth in grace more than all others combined.

27. *Does Christian perfection exclude a liability to temptation?*

It does not. Adam and Eve were tempted in Eden. Our holy Saviour was tempted. If temptation is incompatible with holiness, then the blessed Saviour was unholy. He had a long and bitter siege of temptation during forty days in the wilderness. He was tempted even to kneel down and worship the devil. He was "in all points tempted like as we are, yet *without sin*." If temptation is inconsistent with holiness, then Adam and Eve were unholy before their fall. A liability to temptation is an unchangeable condition of probation. So long as we are in the world, so long as Satan goeth about as a roaring lion seeking whom he may devour, so long as we have five senses which come in contact with a world abounding with evil, we may expect to be tempted. It is no sin to be tempted, provided proper caution has been used to avoid the occasions of temptation.

28. *Does Christian perfection exclude the possibility of falling away?*

It does not exclude the *possibility* of apostasy; but it does render apostasy much less probable. It possesses every element of strength and stability. Perfect love makes a strong fortress of the heart. This fortress will be attacked, but is not as liable to be taken as it would be without holiness. A liability to sin and fall is an essential condition of probation. We must wait for absolute security until we arrive at heaven. Holiness secures the safest possible condition on earth. But perfect, sinless Adam fell, and we shall always find it necessary to watch and pray, and keep our hearts with all diligence, and our bodies under. We are to "work out our salvation with fear and trembling." Perfect love does not cast out the fear of *caution* or of *prudence*. In this sense, "the righteous feareth always." Grace never induces *presumption*. "Wherefore let him that thinketh he standeth take heed lest he fall."

29. *Are the temptations of the sanctified soul the same as those of persons merely regenerated?*

While they are *essentially* the same, yet the temptations of each of these two classes are peculiar to themselves. If we mistake not, the temptations of the entirely sanctified are usually *sharper* and *shorter* than others. They are also entirely from *without*, as there are no foes *within* a sanctified heart; all is *peaceful friendly*, and *right* there. The temptations of a sanc-

tified soul find no *favorable response from within*, while those of the unsanctified soul do, more or less. In the one case, temptations find *corrupt impulses* in the heart in their *favor;* in the other they find none.

Dr. G. Peck says, "The great difference between the temptations of those who are entirely sanctified and those who are not, is, that the temptation coming into contact with the latter, often stirs the sediment of corruption, while, assaulting with equal violence the former, it meets with uniform resistance, and leaves no trace behind, but an increase of moral power and the fruits of a new triumph."

30. *When does temptation end and sin begin?*

1. No temptation or evil suggestion to the mind becomes sin till it is tolerated. Sin consists in yielding to temptation. So long as the soul maintains its integrity, so that temptation finds no *sympathy* within, no sin is committed, and the soul remains unharmed, no matter how protracted or severe the fiery trial may prove.

2. Dr. Foster says, "To this most difficult question we answer, Sin begins whenever the temptation begins to find inward sympathy, if known to be a solicitation to sin. So long as it is promptly, and with the full and hearty concurrence of the soul, repelled, there is no indication of inward sympathy, there is no sin."

3. Dr. G. Peck says, "*First*, I suppose all will admit that when the temptation gains the concurrence of the will, the subject contracts *guilt*. There can be no

doubt here. *Secondly.* It is equally clear that when the temptation begets in the mind a *desire* for the forbidden object, the subject *enters into temptation*, and so sins against God. *Thirdly.* It is also clear that temptation can not be *invited* or *unnecessarily protracted* without an indication of a sinful tendency toward the forbidden object, and, consequently, such a course not only implies the absence of entire sanctification, but involves the subject in actual guilt."

31. *Does Christian perfection make any one perfect in knowledge?*

It does not. There are a thousand things we shall never know in this life. Here we see through a glass darkly. Now we are children in knowledge; now we know only in part. But, while Christian perfection makes no one perfect in knowledge, it does secure a more extended and complete knowledge of God than can be otherwise attained. Of those sanctified wholly, it may be emphatically said, they "walk in the *light* as he is in the *light;*" and again, "Now are ye *light* in the Lord." "Blessed are the *pure* in heart, for they shall *see* God." The perfect in love have a more clear *apprehension* of God, of his *presence*, and of spiritual things, (other circumstances being equal,) than any others.

It will be admitted that a *penitent, convicted sinner* has more light than an *impenitent, unconvicted* one. It will also be admitted that a *converted, justified soul* has still more light than a *convicted penitent.* We

claim that a soul entirely sanctified and filled with perfect love has still greater light than the soul merely regenerated. Such can sing, —

"Blest are the *pure* in heart,
For they shall *see* our God;
The secret of the Lord is theirs;
Their soul is his abode."

32. *Does Christian perfection exclude the infirmities of human nature?*

It does not. Freedom from these can not be expected in this world. We must wait for deliverance from these imperfections until this mortal puts on immortality. These infirmities, so numerous and various, are the common inheritance of humanity. They are not *sins;* they are innocent; and although they are our misfortune, they are included in the "*all things*" which, by the grace and blessing of God, shall work together for our good. Although Christian perfection does not admit of any *outward* or *inward* sin, properly so called, yet it admits of strong convictions of numberless infirmities and imperfections, such as slowness of understanding, errors of judgment, mistakes in practice, erratic imaginations, and a treacherous memory, &c. If it be claimed that these innocent infirmities need the blood of atonement, we will have no quarrel with any body, but will praise the Lord that the blood of Jesus meets every demand.

33. *How may holiness be perfect, and yet be progressive?*

Holiness in a sanctified soul is *complete* in *kind*, but

it is *limited* in *degree*. While it is perfect in *kind*, it may increase even more rapidly in *degree* than before. *Perfection* in *quality* does not exclude *increase* in *quantity*. The *capacities* of the soul are *progressive*, and holiness should increase in *measure* corresponding to its *increasing* capacity; it should be in harmony with the present powers and capacities of the soul. The powers and capacities of the sanctified soul increase or expand more rapidly than those of the unsanctified. Sin degenerates, cripples, and enervates; holiness quickens, invigorates, and secures the best possible foundation for the expansion and development of all the faculties of the soul. We repeat, *holiness* may improve or progress in *measure*, but not in *quality*. Faith, love, humility, and patience may be perfect in *kind*, and yet increase in *volume* and *power* — in *measure*. A drop of water may increase in *quantity*, while it is pure or perfect in *quality*.

SECTION FIFTH.

HOLINESS ATTAINABLE.

34. *Will you present some evidences that holiness is attainable?*

The Bible teaches plainly, (1.) That God *commands* us to be holy. (2.) That God *exhorts* us to be holy. (3.) That God *promises* holiness to us. (4.) That all the *commands* and *promises*, in regard to holi

ness, stand *correlated* to each other. (5.) That Christ and the apostles *prayed* for it. (6.) That it has been *experienced*. (7.) That God has made ample *provision* in the gospel for it. (8.) That it is the great object for which the Holy Ghost dwells in the heart of the Christian. (9.) That it is the grand object of an established ministry. (10.) It teaches that God encourages all Christians to seek it, and expect it. (11.) The incidental declarations of the Bible teach its attainability. (12.) The Bible does not allow us to admit either that God can tantalize his people with vain hopes and promises, or can enjoin on them things impossible for them to do. (13.) We claim that holiness is attainable from the *nature of the work*, and the *means by which it is accomplished*.

1. We argue the possibility of attaining this state from the fact that God expressly *commands* it. "Thou shalt love the Lord thy God with *all thy heart*, and with *all thy soul*, and with all thy mind, and with all thy strength, and thy neighbor as thyself." "Be ye *holy*, for I am holy." "Be *perfect*, even as your Father which is in heaven is perfect."

Would God utter impracticable orders? These commands are just as authoritative as any in the Bible; and if holiness is not attainable, God commands what is impossible.

2. We argue the possibility of attaining this state from the fact that we are expressly *exhorted* to be holy. "Having therefore these promises, dearly beloved, let us *cleanse* ourselves from *all filthiness* of the flesh

and spirit, *perfecting holiness* in the fear of God." "Therefore, leaving the principles of the doctrine of Christ, let us go on *unto perfection*." All the requirements of God are based on man's ability through grace. God requires no impossibilities.

3. We argue the possibility of attaining this state from the fact that it is expressly *promised* in the Scriptures. "Then will I sprinkle clean water upon you, and ye shall be *clean:* from all your *filthiness*, and from *all your idols*, will I *cleanse* you." "Blessed are they which do hunger and thirst after *righteousness* [holiness]; for they shall be *filled*." "I will also save you from all your *uncleanness*." We have just as strong evidence that holiness is *promised* to Christians as that it is required of them. The promises for entire sanctification are among the most *full* and *express* promises in the Bible. Does God mean to tantalize man by these promises?

We may just as consistently and hopefully insist upon, and urge Christians to lay hold on Christ for *sanctifying grace*, as to urge sinners to lay hold on Christ for *pardon* and *regeneration*.

4. We argue that a state of entire sanctification is attainable from the fact that the *commands* and *promises* of God are *correlated* to each other. What God commands, he promises to aid us in doing.

Command. — "Thou shalt *love* the Lord thy God with *all thy heart*," &c.

Promise. — "And the Lord thy God will circumcise thy *heart*, and the *heart* of thy seed, to *love* the Lord

thy God with *all thy heart*, and with all thy soul, that thou mayst live."

Command. — "Be ye *holy*, for I am holy."

Promise. — "From all your filthiness and from all your idols will I *cleanse* you."

Command. — "I am the almighty God; walk before me, and be thou *perfect*."

Promise. — "My grace is *sufficient* for thee;" and "Faithful is he that calleth you, who also will *do it*."

The Bible enjoins duty, but never without the promise of all needful grace to perform it. We understand this to be a universal law of the gospel economy. The *promises*, like the *commands*, are in the present tense. *They are on demand.*

5. We argue the possibility of attaining this state from the *declarations* of Scripture. "Jesus Christ is made unto us wisdom, and righteousness, and *sanctification*, and redemption." "And that ye put on the new man, which after God is created in righteousness and *true holiness*." "To the end that he may *establish* your hearts *unblamable in holiness* before God." "For God hath not called us unto *uncleanness*, but unto *holiness*." If these, with kindred declarations, are true, *holiness* is *attainable*. If they are not true, the Bible is a fabrication.

6. We argue the possibility of attaining holiness from the fact that Christ and the apostles *prayed* for it. "*Sanctify* them through thy truth." "Thy kingdom come; thy will be done on earth as it is done in heaven; *deliver* us from *evil*." "Create in me a *clean heart*,

O God; and renew a right spirit within me." "And the very God of peace *sanctify you wholly;* and I pray God your whole *spirit*, and *soul*, and *body*, be preserved *blameless* unto the coming of our Lord Jesus Christ."

The inspired men make holiness the subject of *definite*, *fervent*, and *earnest prayer*. If they did not believe holiness attainable they would not have prayed for it. If they did not believe it attainable they were guilty of solemn mockery. Who is prepared to believe this?

7. We argue that holiness is attainable from the fact, that it is taught in the Bible as *having been experienced.* "And such were some of you: but ye are *washed*, but ye are *sanctified*." "And Herod feared John, knowing that he was a just man, and a *holy*." "They were both [Zacharias and Elisabeth] *righteous* before God, walking in *all* the *commandments* of the Lord *blameless*." "Let us therefore, as many as be *perfect*, be thus minded." "Ye are witnesses, and God also, how *holily* and *justly*, and *unblamably*, we behaved ourselves among you that believed."

These passages need no comment; they are *plain* and *positive*.

8. We argue that holiness is attainable from the fact that God has made *provision* in the gospel for it. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the *righteousness* of the law might be *fulfilled in us*, who walk not after the flesh, but after the

spirit." The Bible positively affirms that provision is made in the gospel for our *sanctification.* "Who his own self bare our sins in his own body on the tree, that we, being *dead to sins*, might *live unto righteousness.*" "Who of God is made unto us wisdom, and righteousness, and *sanctification*, and redemption." "Wherefore Jesus, that he might *sanctify* the people with his own blood, suffered without the gate." The means which God has provided are every way ample. The *blood* of Christ atones for our *guilt;* his *merit* obtains for us all necessary *grace*, and his *Spirit* can *enlighten* our *minds*, *renew* us after the image of God, and fill us with all the *fruits* of *righteousness.* We have the same evidence from the Bible, that *provision* is made for the entire *sanctification* of Christians, that we have that *provision* is made for the *regeneration* and *justification* of sinners.

9. We argue that holiness is attainable, from the fact that it is the *declared object* for which the *Holy Ghost dwells in the heart* of the Christian. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the *breadth*, and *length*, and *depth*, and *hight;* and to know the love of Christ, which passeth knowledge; that ye might be *filled with all the fullness of God.*"

10. We argue that sanctification is attainable, from the fact, that God has given us *The Word* as the *instrumental* means of effecting it. "*Sanctify* them *through* thy *truth;* thy word is truth." "Ye are *clean through* the *word* which I have spoken unto you." "All Scripture is given by inspiration of God . . . that the man of God may be *perfect*, thoroughly furnished unto all good works." The *Word* declares its *necessity*, points to the *cleansing* blood, and to the *Holy Ghost*, as the *efficient* agent. "Through the *sanctification* of the Spirit, and the belief of the *truth*."

11. We argue that holiness is attainable, from the fact that it is the grand *object* of an *established ministry*. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the *perfecting* of the *saints*, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a *perfect man*, unto the measure of the stature of the *fullness of Christ*."

12. We argue that holiness is attainable, from the fact, that its *attainability* lays the only adequate *foundation* for vigorous and prayerful efforts to be holy. All admit that we are bound to aim at holiness. To aim at a state, without the expectation of reaching it, is a hard task, and must render our efforts powerless. If holiness is not attainable in this life, to seek it is to act in opposition to a principle that is considered necessary to *efficient* action on *every* other subject.

SECTION SIXTH.

THE TIME BETWEEN REGENERATION AND ENTIRE SANCTIFICATION.

35. *How soon after regeneration may the soul be entirely sanctified?*

1. There is no time stated in the Scriptures which must elapse after conversion before the soul can be entirely sanctified. In regard to time, the only prerequisite to the seeking of holiness is the justified and regenerate state. Even "babes in Christ" are exhorted "to go on unto perfection," and all believers are included in the command, "Be ye holy, for I am holy." The great declaration, "It is the will of God, even your sanctification," has always been true of every believer, and was originally addressed to heathen converts who were but babes in Christ. "To-day," the present time, is the voice of both the Law and of the Gospel in regard to our sanctification. It is the duty and privilege *now* of all believers to have hearts cleansed from *sin*, and filled with *love*.

2. When we are first converted, then we should press on into the goodly land which flows with milk and honey. Then, when the kingdom of God is first set up in our hearts, the course is short, and the difficulties are comparatively few, and we can not be too early, or too much in *earnest*, about this business.

The distance from regeneration to entire sanctifica-

tion is not great, and may be soon passed over, if we are obedient to our spiritual guide, and do not grieve the Holy Spirit, or fall into sin.

The whole camp of Israel consumed only about *eleven days* in traveling from *Horeb* to *Kadesh-barnea*, which was on the very borders of Canaan, and in sight of the beautiful hills of that land which flowed with milk and honey. The Israelites were forty long years in the wilderness, when they might have entered their long-promised Canaan in less than one month. In our humble opinion, there are full six hundred thousand believers in the Methodist Church to-day who ought to pass over into Canaan in less than a month. Some of them have been more than forty years in the wilderness! I pray the Lord to raise up in the ministry a thousand Calebs and Joshuas to lead the people over.

3. As this question is of vast importance, you will allow me to give you several authorities upon it.

John Wesley says, "I have been lately thinking a good deal on one point, wherein, perhaps, we have all been wanting. We have not made it a *rule, as soon as ever persons are justified, to remind them of 'going on unto perfection.'* WHEREAS THIS IS THE VERY TIME PREFERABLE TO ALL OTHERS. They have then the simplicity of little children; and they are fervent in spirit, ready to cut off a right hand or pluck out the right eye. But if we once suffer this fervor to subside, we shall find it hard enough to bring them again even to this point.

"Every one, though born of God in an instant, yea, and *sanctified in an instant*, yet undoubtedly grows,

by slow degrees, both after the former and the latter change. *But it does not follow from thence that there may be a considerable tract of time between the one and the other.* A year or a month is the same with God as a thousand. It is therefore our duty to pray and look for full salvation every day, every hour, every moment, *without waiting* until we have either *done* or *suffered* more.

"Many at Macclesfield believed that the blood of Christ had cleansed them from all sin. I spoke to these forty in all one by one. Some of them said they received that blessing *ten days*, some *seven*, some *four*, some *three days*, after they found peace with God, and *two of them the next day.*" He gives a remarkable instance of Grace Paddy, who was "convinced of sin, converted to God, and renewed in love, within twelve hours.

"With God one day is as a thousand years. It plainly follows that the quantity of time is nothing to him. Centuries, years, months, days, hours, and moments are exactly the same. Consequently he can as well *sanctify in a day after we are justified* as a hundred years. There is no difference at all, unless we suppose him to be such a one as ourselves. Accordingly, we see, in fact, that some of the most *unquestionable witnesses of sanctifying grace were sanctified within a* FEW DAYS *after they* were justified." No wonder that he exclaims, "O, why do we not encourage *all to expect this blessing every hour from the moment they are justified?*"

Mr. Wesley wrote to Freeborn Garrettson, "It will be well, *as soon* as any *seekers* find peace with God, to exhort them to go on unto perfection."

Mrs. H. A. Rogers says, in regard to the work of sanctification in Dublin, "The work of sanctification, or perfect love, as *received in a moment*, and by *faith alone*, had met with *great opposition* here till Mr. Fletcher came, *and* CLEARLY, FULLY, AND CONSTANTLY *insisted on it*."

4. Rev. Asa Kent, late of the Providence Conference, says, "Fifty and sixty years ago, *young converts* were exhorted to improve their 'first love,' while their hearts were warm, *in seeking for full sanctification;* that this would prevent their backsliding, and secure a permanent peace within. Before I had been in society one year, my soul hungered and thirsted after a clean heart, and I was resolved never to rest without it."

5. Rev. Benjamin Abbott says of one of his meetings, "And before the meeting was over, six or seven *professed sanctification* of soul, among whom was the wife of J. Brick, Esq., who had been *justified only eight days before*."

6. Rev. Luther Lee says, "This progressive work may be cut short and finished *at any moment*, when the intelligence clearly comprehends the defects of the present state, and faith, comprehending the power and willingness of God to sanctify us wholly, and do it now, is exercised."

7. Dr. Jesse T. Peck says, "There is surely no time fixed in the Scriptures which must elapse before the

work can be accomplished. The Saviour prays for his disciples, 'Sanctify them through thy truth,' assuming that they were all at that time eligible to this great blessing. . . . Indeed, there has been such variety in the periods of entire sanctification as to show clearly that *no specific time* must elapse before the converted man may enter into the rest of perfect love."

8. President Mahan says, "This is the very sentiment which is invariably impressed by the Spirit of God upon the young convert in the warmth of his early love. The language and sentiment of every such heart is, —

> 'Lord, I make a full surrender;
> Every thought and power be thine, –
> Thine entirely, —
> Through eternal ages thine.'

With the young convert this is not a poetical hyperbole, but the real sentiment and conviction of the heart."

9. Rev. James Caughey says, "To hasten over into the spiritual Canaan is among the first lessons of the Holy Spirit after conversion."

The Bible says, "*Now* is the accepted time, *now* is the day of salvation." The command, "Be ye holy," is in the present tense, and binding upon all believers without regard to the length of time since their conversion. Paul wrote to *heathen converts* in the city of Thessalonica not more than *six months old*, "This is the will of God, even your *sanctification*." Any delay of entire sanctification beyond the period necessary to

acquire a knowledge of its *necessity*, its *nature*, and the *conditions* of its attainment, is justly chargeable upon ourselves.

36. *Does the Scripture imagery employed to illustrate the work of entire sanctification imply rapidity and dispatch?*

It does. The imagery employed is that of *mortification*, *death by crucifixion*, *refining metals*, the *working of leaven*, and the *cleansing of the leper*.

"*Mortify*, therefore, your members which are upon the earth." "Our old man is *crucified* with Christ." "*Purge* me with hyssop, and I shall be *clean*." "The kingdom of heaven is like unto *leaven*, which a woman took and hid in three measures of meal, till the whole was leavened." "I will turn my hand upon thee, and *purely purge away thy dross*, and take away all thy tin."

The process in all these cases is rapid, and soon accomplished. In neither of them is it continued through even a week. The work of *mortification*, *crucifixion*, *refining metals*, and of *leavening the whole lump* is usually accomplished in less than twenty-four hours, and never extends through a series of years. "Behold, *now* is the DAY of salvation."

SECTION SEVENTH.

HOLINESS NOT OBTAINED BY GROWTH IN GRACE.

37. *Can a person successfully seek the* GRADUAL *attainment of entire sanctification?*

No; and for the following among other reasons: —

1. He who seeks the gradual attainment of entire sanctification seeks necessarily something *less* than entire sanctification *now;* that is, he does not seek entire sanctification at all.

2. He who does not aim at the extirpation of all sin from his heart *now*, tolerates some sin in his heart *now*. But he who tolerates sin in his heart is not in a condition to offer acceptable prayer to God. "If I regard iniquity in my heart, the Lord will not hear me." Dr. F. G. Hibbard says, "We deny that a man ever yet gained the victory over any sin while his will retained it, even with the most secret or tacit approbation God will have a thorough work; and *full salvation* will never be given but on condition of *entire*, *universal*, *unconditional abandonment of all sin*, and acceptance and approval of all the will of God. *Then, and not till then*, will come the word that speaks us whole."

3. To seek a *gradual* purity renders the attainment of entire sanctification impossible. It does so because it excludes the conditions of entire sanctification. The faith which is the proximate condition of entire sanctification can be exercised only in connection with the

renunciation of all sin, and *complete submission to God* Conscious *confidence* and conscious *guilt* can not exist in the same heart at the same time; the former excludes the latter.

38. *Can a state of entire sanctification be secured by growth in grace merely?*

As this is a mooted question, as well as an important one, you will allow me to present a somewhat lengthy answer, and give you a number of quotations upon it from the leading writers in the church. The opinion has become somewhat general, among professors of religion, that they can obtain deliverance from sin and a state of Christian purity by growth in grace. This I regard as a serious mistake, and productive of much evil. I regard it as anti-Wesleyan and anti-scriptural.

The sin which remains in a believer who is not entirely sanctified consists of inbred corruption. It is not sin, properly speaking, but inward corruption, or depravity—the natural effect of sin proper. (See Sec. IV. Ques. 16.) It may remain in the soul subsequently to regeneration, and manifest itself in the form of perverted passions, propensities, and appetites, which at times strug gle for indulgence and the mastery. It does not *reign;* if it did, *sin* would be *committed*, justification lost, and a foundation laid for repentance from dead works. Although it may rise, and struggle for the ascendency, at times, and distress the soul, yet, if the soul maintains its integrity, and the will remains firm, no *sin* is *committed*, however much *depravity* may be

fell. "He that is born of God *doth not commit sin*," and "He that *committeth sin* is of the *devil*." "In *this* [committing sin or otherwise] the children of God are manifest, and the children of the devil."

Certainly no man can love God with all his heart, or be entirely sanctified, so long as this depravity or indwelling sin (as it is usually called) be not removed. This inward foe must be *expelled* before perfect love can be enjoyed. Growth in grace will secure increasing light, and afford increasing power to overcome and keep in subjection inbred sin, but does not *eradicate* it.

The question is, *Can inbred sin be exterminated by a growth in grace merely?*

1. Let me observe, first, a growth in grace involves just what its terms indicate — an increase and improvement of our present grace, and not the extermination of remaining sin. We are to grow *in* grace, but not *into* it. By every effort and act of the soul in resisting temptation from without, or the risings of depravity within, it gains increasing strength, but this does not extirpate indwelling sin. So long as a regenerated soul retains a justified state, its light and grace will increase, though its inbred sin be not removed. Increasing light will reveal more clearly the remaining deformity and sin in the heart, though it can not remove it. An increase of *patience* will afford a more easy and complete victory over *impatience;* but that does not remove *inbred sin* from the heart — the *cause* of the tendency to impatience, which inheres to the

soul, and can not be removed by the mere increase or improvement of any grace.

An increase of *love* will secure a more easy and perfect victory over all its opposing influences in the heart, but does not remove the *cause* of those opposing influences.

Rev. William Reddy says, "This salvation is not reached by '*growing up into it*,' nor by works, 'as the Pelagians do vainly talk.' Weeds in a garden are not *grown out* by the growth of useful plants and vegetables; they must be dug or pulled up. *Remaining sin in the heart is not removed by the growth of Christian* virtues."

The difficulty which a mere growth in grace does not reach is inherent depravity deep in the soul, exhibiting itself in the appetites, affections, and tendencies of the unsanctified heart. The removal of this inward corruption, the fruitful cause of these unlawful risings, cravings, and tendencies, is not the work of growth in grace, however much such growth may stun it, lessen its power, and prevent its operations.

By growth in grace we may increase in knowledge; habits of virtue may strengthen; the graces of the Spirit, in a measure, may become more and more matured, established, and fortified, — and yet the soul remain unsaved from its inbred sin. Its removal is an *instantaneous* and not a *gradual* work. The *preparation* for its *extirpation* may be *gradual;* but its *expulsion*, and the reception of a purified state, are instantaneous.

Rev. Timothy Merritt replies to the idea of a *gradual sanctification*, obtained by growth in grace, little by little, as follows: "The work may be accomplished in one day or one hour, and yet be a gradual or progressive work. A long time is not necessary in order to a gradual work of this kind. The gradations may be as follows: —

1. "Light is imparted to the soul.
2. "Conviction is fastened upon the conscience.
3. "A desire springs up to be delivered from all sin.
4. "He confesses, and prays for deliverance.
5. "He is convinced that he can not cleanse his own heart, and therefore he casts himself upon the mercy of God for this.
6. "*The work is wrought in him.* Now, it is evident these several actions may be performed in a short time."

We remark, if this process be correct, — and we maintain that it is, — how clear that the soul is not being sanctified at all during what is *called* the gradual process, or during the first *five* items mentioned! Obtaining *light*, receiving *conviction*, *hungering* AFTER *purity*, and *confession*, and *prayer*, are in no sense the work of sanctifying the soul. They may all exist, and the soul yet remain unsanctified. They *precede* sanctification; but they do not *effect* it, and certainly they do not constitute its identity. The sinner undergoes a similar process before his conversion; but his receiving *light* and *conviction*, and his *confession*, *prayers*, and *repentance*, do not *convert* him. They only precede his conversion.

Will the reader please note carefully the following, from the pen of John Wesley? — "Indeed, this is so evident a truth that well nigh all the children of God, scattered abroad, however they differ in other points, yet generally agree in this — that although we may 'by the Spirit mortify the deeds of the body,' resist and conquer both outward and inward sin, — although we may *weaken* our enemies day by day, — yet we can not *drive them out.* By all the grace which is given at justification we can not *extirpate* them. Though we watch and pray ever so much, we can not wholly cleanse either our hearts or hands. Most sure we can not till it please our Lord to speak to our hearts again — *to speak the* SECOND *time*, Be clean; and *then only* the leprosy is cleansed. Then only the *evil* ROOT, the CARNAL MIND, is destroyed; *inbred sin* subsists no more. But if there be *no such* SECOND CHANGE; if there be no INSTANTANEOUS *deliverance* AFTER *justification; if there be* NONE *but a* GRADUAL *work of God*, (that there is a gradual work none denies,) — then we must be content, as well as we can, TO REMAIN FULL OF SIN TILL DEATH." This is clear, and to the point.

The struggles of inbred sin for mastery may gradually cease; and from this consideration some believers have come to think their deliverance from sin a gradual process. While its struggles for unlawful indulgence may gradually cease, it still exists in the heart in a stunned or dormant state. It may be brought under and kept under, and yet be neither dead nor expelled from the heart. Mr. Wesley says, "How naturally do

those who experience such a change [regeneration] suppose that all sin is gone ; that it is utterly rooted out of their hearts, and has no more place in them ! How easily do they draw that inference, I feel no sin, therefore I have none ; it does not stir, therefore it does not exist ; it has no motion, therefore it has no being ! But it is seldom long before they are undeceived, finding that sin was only *suspended*, not *destroyed.* Temptations return and sin revives, showing that it was *stunned* before, and *not dead.*"

The growing Christian may often have such complete victory over sin, and it may remain so quiet in his heart, as to lead him to think it has been removed, while it is only in subjection, its struggles for indulgence having ceased for the time being.

Growing in grace is not the process of separating sin from the soul either before or after entire sanctification. Growing in grace is the improvement of the present stock of grace in the heart. It secures an increasing abhorrence of sin, an increasing knowledge of God, of ourselves, and of our duty. It secures an increased strength of all the graces of the Spirit. It will secure an increasing attachment to Christ and his cause. But all this does not extirpate inherent sin ; it only keeps it under, and renders victory over it more easy and complete. Its extermination is not to be looked for by growth in grace, but through *creating, cleansing power.*

Rev. F. G. Hibbard says, " It has long appeared to us that many who are seeking after *entire holiness*

mistake the duty of a *gradual growth in grace*, and the knowledge of our Lord Jesus Christ, for a *gradual growing out of sin*. They seem to think that the two mutually involve each other, and that as they must always grow up into Christ in all things, so they must by degrees grow out of the bondage, guilt, and pollution of sin." . . . "Now, to all such we would say one word of admonition. *There is no gradual growing out of sin.* All that partakes of the proper nature of sin in you must be forgiven and washed away through faith in the blood of the Lamb. WHEN THIS IS DONE, IT IS AN INSTANTANEOUS WORK." . . . "*Sin is not a thing to be grown out of*, but a thing to be forgiven and to be *cleansed away*." . . . "In this view of perfection, [the *improvement* and *maturity* of the graces of the Spirit,] there are degrees and progressive stages; but *in the work of simply cleansing from all sin*, both 'of flesh and spirit,' *inbred and overt sin, there are no degrees, no progressive stages, but the work is complete at the first, and instantaneous as to time*, performed by the Holy Ghost just at the moment when the burdened soul has *faith to be made every whit whole*."

Mr. Wesley says, "Inquiring [in 1761] how it was that in all these parts we had so *few witnesses of full salvation*, I constantly received one and the same answer: 'We see now we sought it by our *works;* we thought it was to come *gradually;* we never expected it to come in a *moment*, by *simple faith*, in the *very same manner* as we *received justification*.' What won-

der is it, then, that you have been fighting all these years as one that beateth the air!"

2. I remark, in the second place, the fact that inbred sin is a *unit*, a simple principle of evil, is proof that we can not obtain freedom from it by growth in grace. Though it may have a thousand varied manifestations, it is the same evil principle in every form of its operations. While it may impregnate the whole soul, it has its leading channels, and those varying in different persons. St. Paul particularly describes the streams which flow from this fountain — "adultery, fornication, uncleanness, lasciviousness, . . . variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like."

Mr. Wesley, in speaking of regenerated but unsanctified souls, says, "They now feel two *principles* in themselves plainly contrary to each other." These principles he calls "*nature*" and "*grace*." Paul calls them the "*flesh*" and the "*spirit*." Mr. Wesley attributes feelings of pride, self-will, anger, unbelief, and all the unlawful appetites and tendencies to this *evil principle*. He says, "Sin remains in him, [the justified and regenerated,] *yea*, THE SEED OF ALL SIN, till he is sanctified throughout." St. Paul says, "If ye *live* after the FLESH ye shall die;" and again, "As many as are *led* by the SPIRIT of God, they are the sons of God."

This "principle," or "flesh," or "nature," or "inbred sin," or whatever it may be called, is not removed by any gradual process. Grace, its opposing principle, was not implanted in the soul gradually; neither is

inbred sin, the antagonism of grace, exterminated from the soul gradually. As there was a gradual process before the principle of grace was implanted, so there may be a preparatory process before sin is exterminated. The gradual process in the one case did not break the power of sin and implant grace; neither does the preparatory work in the other exterminate sin and secure purity.

Inherent sin can not be removed by drying up its leading channels, neither can it be divided, and subdivided, and removed by parts from the soul. Dr. Adam Clarke says, "We are to come to God for an instantaneous and complete purification from all sin, as for instantaneous pardon. In no part of the Scriptures are we directed to seek the remission of sins *seriatim* — one now and another then, and so on. Neither in any part are we directed to seek holiness by gradation. *Neither a gradation pardon nor a gradation* PURIFICATION *exists in the Bible.*"

God does not cleanse one depraved appetite and then another, and so on until inbred sin is all removed from the soul. This evil principle, the difficulty, lies back of these appetites and propensities, and though they may be gradually subdued and brought under, yet the removal of sin from the soul is an instantaneous operation.

Mr. Wesley says, "You may obtain a *growing* victory *over* sin from the moment you are justified. *But this is not enough.* The *body of sin*, the *carnal mind*, must be *destroyed;* the old man must be slain, or we

can not put on the new man, which is *created* after God, (or which is the image of God,) in righteousness and true holiness; and this is *done in a moment. To talk of this work as being gradual, would be nonsense, as much as if we talked of gradual justification.*"

The Rev. James Caughey says, "I would inquire whether the sins of a believing penitent are pardoned *gradually*, — that is, *one by one*, one now, and another then, — or *en masse, all together, and at once*, — that is, *instantaneously*. If you affirm the latter, then no further argument is needed to prove that the blessing of '*entire sanctification*' is received *instantaneously* also, seeing that the instrumentality (*faith*) is the same, differing only in the *object* for which it is exercised; the penitent believing for *pardon*, the justified believer for *purity*."

Mr. Wesley says, "As to manner, I believe this perfection is *always* wrought in the soul by a *simple act of faith;* consequently *in an instant*." He further says, "Look for it every day, every hour, every moment. Why not this hour — this moment? Certainly you may look for it now, if you believe it is by *faith*. And by this token you may surely know whether you seek it by *faith* or by *works*. If by *works*, you want something to be *done* first before you are sanctified. You think, *I must be or do thus or thus. Then you are seeking it by works unto this day.* If you seek it by *faith, you expect it as you are;* and if as you are, then expect it now. It is important to observe that there is an inseparable connection between these three points — *expect it by*

faith, expect it as you are, and expect it now. TO DENY ONE IS TO DENY THEM ALL."

The strength and vitality of sin may be more and more paralyzed and stunned, and yet remain the same in *nature*, possessing *all its essential elements* so long as it has any being, or until it is extirpated. Until the vital principle of grace is implanted in the regenerated soul, no man is a Christian; and until the opposing principle of indwelling sin is removed from the unsanctified heart, no Christian is entirely sanctified, or "pure in heart."

3. Men can not grow into holiness from the fact that in their nature growth and holiness are distinct things: growth is *development* and *improvement;* holiness is *purity — freedom from sin.* While *maturity* is the result of growth and improvement, *purity* is the result of *cleansing, extirpating* power. If we would have clear views of this subject, it is highly important that we keep in view the idea that *purity* and *maturity* are distinctly two things. Even babes in Christ may become *pure* through the cleansing power of Jesus; but they can not become *mature* Christians at once. This requires development, experience, and improvement. Dr. Clarke does not say, in the quotation we gave, that a *gradation maturity* is not in the Bible, but that a *gradation* PURITY is not taught there. PURITY is one of the greatest helps to *maturity*, and *impurity* is one of its chief hinderances. It is on this account that the pure Christian grows or matures faster than the unsanctified.

The work of *maturity* may go on indefinitely either

before or after entire sanctification. Before entire sanctification it is necessarily more slow, unsteady, and difficult, and is in some respects and to some extent limited. After entire sanctification it becomes *rapid*, *easy*, *natural*, and *unlimited*. Jumbling together *purity* and *maturity* has given rise to many strange notions in regard to this subject.

The *nature* of sin and of depravity is such as to exclude the idea of their improvement in any sense whatever. Sin is evil, and only evil, root and branch, bud, blossom, and fruit — an abominable and accursed thing, which God hates. We must not *commit* the one, and we must get rid of the other. The best we can do with inbred sin is by the grace of God to resist it, and keep it under until it is extirpated. It can not be *pruned*, or *changed*, or *directed*, or *corrected* to any purpose; it must be slain and expelled from the heart. We may improve in habits of virtue, in resisting temptation, in obeying God, in treasuring up knowledge, and in overcoming and gaining easier victory over sin; but all this neither improves nor exterminates it.

Dr. George Peck well observes, "The *destruction* of sin in the soul, and the *growth* of holiness, are *two distinct things*. . . . The one is *instantaneous*, the other *gradual;* and hence it is that we sometimes say, with propriety, that the work of entire sanctification is both *gradual* and *instantaneous*."

Growth in grace is essentially the same both before and after entire sanctification. The only difference is, in the one case the dominion of grace is somewhat

limited; and it has a powerful inward foe to contend with in addition to those from without. In the other case, grace has unlimited dominion in the soul, and its growth is not impeded by any thing within the heart. It has obstacles to its growth from without the heart, and ever will have while on probation; but all is peaceful, and friendly, and right within. The *inward* obstacles to the growth of the unsanctified soul are the fruit or workings of inherent sin; and while these obstacles may be overcome by the growing Christian, their cause — or the great bosom foe, *inbred sin* — must be cast out. Let me here repeat, growth in grace is not the process of separating sin from the soul, either before or subsequently to entire sanctification. It is the process of *development* and *maturing*, but not of *purifying*.

4. The commands and promises of God warrant me in saying that purity is not to be obtained by growth in grace. God *desires*, *commands*, and *expects* instant obedience. This can not be done if holiness is secured by growth. God says, "Be ye holy;" "Be ye therefore perfect;" and, "Thou shalt love the Lord thy God with all thy heart." Just as surely as God desires and commands us *now* to be holy, so surely is the work of *sin's destruction* and *heart purification instantaneous*.

There is a serious and irreconcilable discrepancy between the teachings of the Scripture and a gradual process of purification. Take the following precious promise and holy covenant: "The oath which he sware to our father Abraham, that he would grant unto us, that we, being DELIVERED [not grown] *out of the hand*

of our enemies, might serve him without fear, IN HOLINESS AND RIGHTEOUSNESS *before him* ALL THE DAYS OF OUR LIFE." This passage is in direct conflict with the idea of being five, ten, twenty, or thirty years in securing purity by a gradual process, or by growth.

One of the greatest and most serious mistakes of millions in the church of God, has been in regarding growth in grace as being chiefly between regeneration and entire sanctification, while it should be principally subsequent to complete purity. This mistake I fear has ruined millions. Vast multitudes in the church seem to suppose, that between regeneration and entire sanctification is to be a lifetime of growth in grace.

Dr. Adam Clarke says, "Every penitent is exhorted to believe on the Lord Jesus Christ, that he may receive remission of sins: he does not, he can not, understand that the blessing thus promised is not to be received to-day, but at some future time. In like manner to *every believer* the new heart and the right spirit are offered in the present moment, that they may, in that moment, be received. For, as the work of cleansing and renewing the heart is the work of God, his almighty power can perform it in a moment, in the twinkling of an eye. And as it is this moment our duty to love God with all our heart, and we can not do this till he cleanse our hearts, consequently he is ready to do it this moment, because he wills that we should this moment perfectly love him. . . . This moment, therefore, we may be emptied of sin, filled with holiness, and become truly happy."

Mr. Fletcher says, "It is, I think, allowed on all sides that 'we are saved,' that is, sanctified, as well as justified, 'by faith.' Now, that particular hight of sanctification, that full 'circumcision of the heart,' which centrally *purifies* the soul, springs from a peculiar *degree* of saving faith, and from a particular operation of the 'spirit of burning;' a *quick operation this*, which is compared to a baptism of fire, and proves sometimes so sharp and searching, that it is as much as a healthy, strong man can do to bear up under it."

Purity is not a question of *time;* growth in grace *is.* Believers are delivered from their inbred sin at all periods after their conversion — from one day to fifty years. I need not prove that many believers are not entirely sanctified until a remote period after their conversion. This is so generally, so obviously, and so shamefully true, as to need no proof.

Are believers ever entirely sanctified immediately after their conversion? Let Mr. Wesley answer: — "Many at Macclesfield believed that the blood of Christ had cleansed them from all sin. I spoke to them, forty in all, one by one. Some of them said they received that blessing *ten days*, some *seven*, some *four*, some *three days* after they found peace with God, and two of them the *next day*." He gives us an account of Grace Paddy, who was "convinced of sin, converted to God, and renewed in love, within twelve hours." In vindication of these facts, he says, "With God one day is as a thousand years; it plainly follows that the quantity of time is nothing with him. Centuries, years, months,

days hours, and moments are exactly the same; consequently he can as well sanctify us in a day after we are justified, as a hundred years. There is no difference at all, unless we suppose him to be such a one as ourselves. Accordingly we see in fact that some of the most *unquestionable witnesses* of sanctifying grace *were sanctified* within a *few days* after they were *justified.*" In harmony with these views of Mr. Wesley, the Scripture *commands*, *invitations*, and *promises*, in regard to this subject, are all in the *present tense*. They are *as strictly* so as those in regard to justification and regeneration. In point of time, their united language is, "Behold, NOW is the accepted time; behold, NOW IS THE DAY OF SALVATION."

Maturity, or growth in grace, is, in an important sense, a question of time; but *purity* is not. A *free* and *full* salvation from *all sin* is the *present* and *constant* privilege and duty of *all believers*. This will secure a *rapid*, *solid*, *constant* growth in grace. Dr. Hibbard says, "And it is only when all sin proper is cleansed from the heart, when the whole desire centers in God, and the whole consent of the will embraces each and every command of God, that the virtues of Christ or the graces of the Spirit can *grow* with *unimpeded* progress."

5. The Scriptures teach that holiness is secured by *creating* and *cleansing* power, and not by growth in grace. The Psalmist prays, "*Create* in me a *clean* heart, O God." Paul says, "We are his workmanship, *created* anew in Christ Jesus." He states that the new man

of God "is *created* in righteousness and true holiness." The Scriptures also teach that holiness is the result of cleansing power, and not of growth or improvement. The Old Testament promise is, "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I *cleanse* you."

Paul says, "Dearly beloved, having these promises, let us *cleanse* ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." This passage indicates, in so many words, that to be *cleansed from sin* is to be *perfect in holiness*. It has no allusion to growth at all. "If we confess our sins, he is faithful and just to forgive our sins, and to *cleanse* us from all *unrighteousness*." "And the blood of his Son Jesus Christ *cleanseth* us *from all sin*." The idea in these and all kindred passages is *purity* by *extirpation*, not by growth. This extirpation is effected by the creating power and cleansing blood of Christ, sought for that specific purpose, by consecration, prayer, and faith.

In harmony with this, Dr. Bangs says, "Those who teach that we are *gradually to grow into a state of sanctification*, without ever experiencing an *instantaneous change from inbred sin* to inward holiness, — which change will show itself by its fruits, — are to be repudiated as *unsound*, ANTI-SCRIPTURAL, and ANTI-METHODISTIC."

Charles Wesley says, in one of his beautiful hymns, —

"I wait till he shall *touch me clean*,
Shall *life* and *power* impart,
Give me the faith that *casts out sin*,
And *purifies* the *heart*."

The reader will see the same sentiment taught in the following lines from the pen of that holy woman, Mrs. Hester Ann Rogers: "It is true, we may *mortify*, *resist*, and KEEP UNDER those evils; but Jesus alone can *pluck up* and *destroy* every plant and root which his Father planted not. We may *gradually grow* in *grace* and *holiness*, and hereby *increase* in *victoriously* SUBJECTING the enemy within; but Jesus alone can SLAY the *man of sin*."

The Rev. Daniel Wise says, "One chief reason [why many believers are not holy] is, that such seekers too often labor to mend their religious characters, instead of aiming at the *purification* of their hearts; or, to express myself differently, they aim at the purification of their hearts by improving their characters, *by striving to subdue particular sins*."

Dr. Foster says, sanctification is "distinct in opposition to the idea that it is a mere regeneration; holding it to be something more and additional; *instantaneous*, *in opposition to the idea of* GROWTH GRADUALLY TO MATURITY OR RIPENESS; holding, that though it is maturity of Christian character, ripeness of the graces, and though there is progress toward it, yet that its attainment *is not a mere ripeness ensuing by gradual growth*, but is by the direct agency of the Holy Ghost, and *instantaneously wrought* in the soul, however long the soul may have been progressing toward it."

Mr. Fletcher teaches that growth in grace, or the gradual process, is not the condition of entire sanctification. He says, "God usually gives a considerable

time for men to receive light, to grow in grace, to do and suffer his will, before they are either *justified* or *sanctified*." Here Mr. Fletcher teaches that the reception of light, growing in grace, and doing and suffering God's will, as a gradual process, usually precede both justification and sanctification; but this process no more sanctifies the soul than it regenerates it. He doubtless used the phrase "grow in grace" in a restricted sense, as a man can not, properly speaking, grow in grace until he is justified.

6. The uniform experience of all who have obtained entire sanctification speaks decisively on the question of obtaining it by growth in grace. The testimony of all who are clear in the witness of entire sanctification is, that it was sought as a distinct blessing, and was obtained by letting go of every thing but Christ, and plunging at once into the fountain. We may reasonably suppose that the great mass of the church are anxious to grow in grace; but how fast are they getting *pure* hearts by this growth? Let the vast multitude in the Methodist Episcopal Church who have been trying to grow in grace during from five to forty years, and are still without the witness of the Spirit that their hearts are cleansed, *answer*. Speak out, my brethren; for "ye are my witnesses, saith the Lord."

Mr. Wesley says, "In London alone I found six hundred and fifty-two members of our society who were exceeding clear in their experience, and of whose *testimony* I could see no reason to doubt. . . . And every one of these (after the most careful inquiry, I have not

found *one exception*, either in Great Britain or Ireland) has declared that his deliverance from sin was *instantaneous;* that the *change was wrought in a* MOMENT. Had half of these, or one third, or one in twenty, declared it was *gradually* wrought in them, I should have believed this in regard to them, and thought some were *gradually sanctified* and some *instantaneously*. But, as I have not found, in so long a space of time, *a single person* speaking thus, — *as all*, who believe they are sanctified, declare with one voice *that the change was wrought in a moment*, — I can not but believe that sanctification is commonly, if not always, an instantaneous work."

The fact that some may not be able to know the precise time when indwelling sin was extirpated argues no more for a gradual purity than the same fact in regard to justification argues a gradual regeneration. While *many* can not fix upon the precise time when they were regenerated, there are but *few* who have the witness of entire sanctification who can not tell the very time when the enemy was exterminated. The beautiful analogy in the conditions and experience of regeneration and entire sanctification, favors the idea of an *instantaneous* sanctification similar to regeneration.

It may be asked, " Is not entire sanctification a death to sin ? and is not dying a gradual process ? "

If by dying is meant the separation of the soul from the body, I answer, No, strictly speaking, it is not. The *approach to death* may be *gradual;* but a man does not *die*, and is not *dead*, until his soul leaves the body ; and this takes place in a single instant of time.

It is clear that death is *instantaneous*, although the approach to it is often gradual. So long as the soul remains in the body, the *whole* of it remains; when it leaves, the *whole* of it leaves. As the soul does not leave by *parts*, all that is essential in life exists as long as there is any life at all; and at the moment of death something takes place which did not take place before, and which is essentially different from any thing in approaching death. Millions die without any gradual process at all. The soul does not leave the body during the *gradual approach to death;* and, as there is a *last moment* when the soul *possesses* the body, so there is a first moment when the body is *tenantless*.

From the instant that the penitent sinner is justified may the gradual work of growth in grace, mortification of sin, and increasing light make progress in the soul. As in the case of a dying man alluded to, he gradually approaches nearer and nearer the hour and moment of deliverance from indwelling sin. But his gradual approach to that moment is a very different thing from the fact of his deliverance. Some men approach very near to death by a *very gradual* or by a *very short* process, and yet do not die, but live many years. So, many believers approach very near to the extermination of sin, and yet it is not destroyed, and they live on with its inbeing for long years afterward.

It may be objected that the work of grace in the heart is illustrated by growth in the vegetable kingdom —"first the blade, then the ear, after that the full corn in the ear." This figure teaches and illustrates Christian *maturity*, but does not teach Christian *purity*.

There are two classes of commands and figures in the Scriptures in regard to Christian character and duty. The one class contains commands and figures enjoining and illustrating *growth in grace*, and *maturity*. The other class enjoins and illustrates Christian *holiness* or *purity*. Hence some Scripture figures teach a growth and maturity in grace. This we allow both before and after entire sanctification. To argue a gradual purification from a Scripture figure which is designed to illustrate and enforce *growth in grace* and *maturity*, is to draw conclusions not warranted by the premises. We repeat, the idea of holiness is that of *purity*, and not of *maturity*, and the question is not whether we can grow in grace before we are made pure in heart, but whether this growth exterminates indwelling sin.

Mr. Wesley says, "Sanctification is both preceded and followed by a gradual work." But mark, he does not say that that which he calls "indwelling sin," or "nature," or the "carnal mind," or "the seed of all sin," is gradually taken away. This he represents as an instantaneous process. In concluding this answer, let me say, *the process of* CLEANSING AWAY and EXTIRPATING *sin* is one thing, and a *growth or maturity in grace* is quite another. These two things should not be jumbled or confounded. God never accomplishes that in the soul by *cleansing power* which is the province of growth in grace to perform. On the other hand, a growth in grace *can not* effect that which is the work of *creating, cleansing power*. The one is an *instantaneous* work, and the other a *gradual* work.

SECTION EIGHTH.

DIRECTIONS FOR THE ATTAINMENT OF HOLINESS.

39. *What is the first direction you would give to a person seeking holiness?*

Endeavor to get a clear and distinct view of the blessing promised. What is it? The extermination of sin from the soul — *simple purity* — FREEDOM FROM SIN. It consists in the destruction and removal of sin, and the renewal of the soul in the image of God, so that the *fountain of thought*, *affection*, *desire*, and *impulse* is *pure*.

40. *What is the second direction you would give?*

Come to a *firm* and *decided resolution* to seek *until* you obtain the victory — *a pure heart*. You must have a resolution which will not cower when the knife is put to the heart to amputate its idols. Your purpose must be *settled*, *decided*, *unflinching*, and *unconquerable*. "The day of the Lord is near in the valley of *decision*." None but an *invincible* resolution will answer.

41. *What is the third direction you would give?*

Endeavor to *feel* your need of it. If you have but little, or no sense of need, you will assuredly make no progress. The feeling that is required is represented by the sensations of *hunger* and *thirst*. Our Saviour says, "Blessed are they which do *hunger* and *thirst* after *righteousness*." Your efforts in seeking holiness will be likely to harmonize with the strength of your desires. The necessary feelings of penitence, self-abase-

ment, and of strong desire for holiness, may be secured by *prayer*, *searching* the *Scriptures*, *meditation*, and *self-examination*.

42. *What is the fourth direction you would give?*

Make an *entire consecration* of yourself to God — your soul, your body, your time, your talents, your influence, and *your all* — a complete assignment of *all* to Christ. Search and surrender, and re-search and surrender again, until you get every vestige of self upon the altar of consecration. There is no sanctification without *entire consecration*. Consecration, which is your work, (with helping grace,) is not sanctification, but it invariably precedes it, and ever afterward accompanies it. Sanctification, which is God's work, invariably follows consecration, and must ever abide with it as the *sin-consuming* and *soul-keeping energy*. Entire consecration and entire sanctification, *our work* and *God's work*, must be joined together.

You must consecrate yourself in *detail*, and get every *item* upon the altar. In order to grasp the *whole*, you must take in the *items*. Take a complete inventory of your all, and sign it over to Jesus for value received. The consecration must be perfect before the offering will be received. God will have a thorough work, and purity will never be given or retained but on condition of *entire*, *universal*, *unconditional abandonment of all sin*, and *acceptance* and *approval* of *all* the will of God.

43. *What is the only and the proximate condition of sanctification?*

Faith. "Believe on the Lord Jesus Christ, and thou shalt be saved." Faith is the only condition of sanctification, and God always saves the moment true faith is exercised. You ask, "Believe what?"

1. *Believe* that God has *promised* it in the Holy Scriptures.

2. *Believe* what God hath promised he is *able* to perform.

3. *Believe* that he is *able* and *willing* to do it now.

4. *Believe that he doth it.*

If you are earnestly seeking holiness, will you examine yourself thoroughly by the following interrogations?

1. Do I properly understand the *nature* of holiness?

2. Do I clearly *see*, properly *feel* my *inbred sin*, and consequent need of holiness?

3. Am I *willing*, *anxious*, and *resolved* to obtain it?

4. Am I willing to give up all to God, — self, family, property, reputation, time, talents, every thing, — to be his, used for him, and never withheld or taken from him?

5. Do I believe he is *able* to sanctify me?

6. Do I believe he is *willing* to sanctify me?

7. Do I believe he has *promised* to sanctify me?

8. Do I believe that having promised, he is able and willing to do it now, on condition of my faith?

9. Do I then, seeing all this, believe that he *now* will do it — *now*, this moment?

10. Am I *now* committing all, and *trusting* in the *present* tense? If you are, it is done! O that God

may aid your trembling faith, and give you the victory this moment!

Mr. Wesley says, "The voice of God to your soul is, *Believe* and be *saved*. *Faith* is the *condition*, and the *only condition*, of sanctification, *exactly as it is in justification*. No man is sanctified till he believes; every man when he believes is sanctified."

44. *Will you give Mr. Wesley's views of the faith that sanctifies?*

"But what is that faith whereby we are sanctified, saved from sin, and perfected in love? This faith is a divine evidence or conviction —

"1. That God hath *promised* this sanctification in the Holy Scriptures.

"2. It is a divine evidence or conviction that what God hath promised he is *able* to perform.

"3. It is a divine evidence or conviction that he is *able* and *willing* to do it *now*.

"4. To this confidence that God is *able* and *willing* to sanctify us *now*, there needs to be added one thing more — a divine evidence or conviction that he *doth* it."

45. *What do you mean by a distinct and naked faith?*

By a *simple* faith is meant, *taking God at his word without* REASONING; and by *naked* faith is meant, faith independent of *all feeling*, and *stripped of every other dependence but* CHRIST ALONE. The holy Fletcher says, a naked faith is "a faith, *independent of all feelings*,

in a naked promise; bringing nothing with you but a careless, distracted, tossed, hardened heart — just such a heart as you have got now." Lady Maxwell describes it thus: "I have often acted faith for sanctification, *in the absence of all feeling;* and it has always diffused an indescribable sweetness through my soul."

Mr. Fletcher illustrates it in the following way: "As when you reckon with your creditor or with your host, and as, when you have paid all, you reckon yourselves free, so now reckon with God. Jesus has paid all; and he hath paid for thee — hath purchased thy pardon and holiness. Therefore it is now God's command, 'Reckon thyself dead unto sin;' and thou art alive unto God from this hour. O, begin, begin to reckon *now;* fear not; *believe*, BELIEVE, BELIEVE; and continue to *believe* every moment. So shalt thou continue free; for it is *retained*, as it is *received*, by faith alone."

46. *What should naked faith for a present blessing be based on?*

Upon the fact —

1. That provision for its bestowment has been made.

2. That God has clearly promised it.

3. That it is consistent with the will of God that you should now receive it.

4. That you now answer the conditions upon which the promise is suspended.

47. *May I come to Christ now, just as I am?*

Yes, precious soul, this very moment. May the Lord

help you. You can make yourself *no better*. We can not save ourselves in *part* before coming to Christ. *Tears*, *groanings*, *resolutions*, and *lamentations* will make us no better, or more worthy. "*Now* is the day of salvation;" *now* is the time you should believe. It is wrong not to believe. Say, Here, Lord, I *will*, I *do* believe; thou hast said *now; now* let it be. And *now* rest your soul on the all-atoning merit of Jesus.

"If you tarry till you're better,
You will never come at all."

"All the fitness he requireth
Is to feel your need of him."

48. *Is there a distinction between entire consecration and entire sanctification?*

There is. The work of entire consecration belongs to us; the work of entire sanctification belongs to God. Entire consecration is offering our all a complete sacrifice to God; entire sanctification is entire consecration *accompanied by the sin-consuming power of the Holy Ghost*. We may be entirely *consecrated*, without being entirely *sanctified*. Sanctification includes entire consecration; but entire consecration does not necessarily include entire sanctification; it *precedes* and *accompanies* it.

49. *What is the difference between the consecration previous to conversion and that previous to entire sanctification?*

They are essentially the same, both involving complete submission to God up to the present light of the

soul; but, while in principle they are the same, that which precedes entire sanctification is made with a *fuller and deeper sense* of the *import* of perfect *submission* to God. The *penitent*, seeking *pardon*, consecrates himself to the full extent of his discovery of truth and duty. The *believer*, seeking *purity*, renews this consecration, in view of the revelations which increasing light, time, and the word of God have made of his moral deficiency.

50. *Is any certain standard of conviction or feeling given in the Bible as necessary in seeking holiness?*

The Bible presents no particular standard of *feeling* to which all must come. It presents a clear standard of *action* and of *purity*, but not of *feeling*. Our temperaments will have much to do with our feelings; hence the folly of measuring ourselves by others in regard to feeling. It is not necessary that all should have the same conviction, or the same amount of feeling, in order to seek either *justification* or *sanctification*. All must be brought, not to the same degree of *emotion*, but to entire *submission* to God, to the *terms* of salvation, and the *consequences* that may follow. We should never place too much dependence upon the mere matter of feeling. All the feelings which God requires are such as naturally and necessarily exist in connection with constant and entire consecration of every power and energy to the service of God. Those mistake exceedingly who make direct efforts to produce feelings or emotions otherwise than those which nat-

urally arise in the faithful discharge of duty. As to convictions, I suppose that to believe in the doctrine of sanctification, and at the same time to know that you have not experienced it, and need it, is all that is necessary. Certainly this is all that is necessary to commence seeking it; then, if deeper convictions are necessary, they will be given in the improvement of present convictions. The object of *conviction* is to lead to *action*. "Knowledge is conviction;" and a clear perception of duty is all that a *rational* being should ask.

51. *Do not deep convictions for holiness sometimes obscure, for the time being, the light of present justification?*

Doubtless this is often the case. It commonly happens that a Christian who begins earnestly to seek full salvation soon comes to the conclusion that he really has much less grace than he thought he had. Sometimes the soul seeking holiness will cast his confidence away altogether, and conclude he was deceived, and had never been born again. This is an error, and should be carefully guarded against. It is often the case that such find so much sin remaining in them, and the corruptions of their hearts are so chaffed and apparent by being restrained and opposed, that they do not perceive the evidence of the grace they have received.

52. *Are the convictions of a believer seeking holiness the same as those of a sinner seeking pardon?*

They are materially different from those felt by the

unpardoned sinner. They are convictions of inward *depravity*, and not of *guilt*. They produce *pain*, but not *condemnation*. Bishop Hedding says, "Though the Christian does not feel guilty for this depravity, as he would do if he had voluntarily broken the law of God, yet he is often grieved, and afflicted, and reproved at a sight of this sinfulness of his nature." Mr. Wesley says, "The repentance consequent upon justification is widely different from that which is antecedent to it. This implies no *guilt*, no sense of *condemnation*, no consciousness of the *wrath of God*. It does not suppose any doubt of the favor of God, or any 'fear that hath torment.' It is properly a conviction, wrought by the Holy Ghost, of the *sin* which still *remains* in our heart; of *the carnal mind*, which 'does still *remain* (as our church speaks) even in them that are *regenerate*,' although it does no longer *reign;* it has not now *dominion* over them."

53. *What are the usual exercises of the mind of a believer in seeking holiness?*

They are directly the reverse of what many suppose. The process is a *humbling*, *sifting*, *searching*, *crucifying* one. When the believer begins to pray for holiness, instead of receiving at once a stream of bright, sweet, heavenly fire and glory, the soul begins to see more and more of its own *vileness*, *deformity*, and inward *corruption*. God makes to the soul a more clear and painful discovery of remaining *impurity*. The soul has no more sin now than it had before, but is becoming

more thoroughly acquainted with itself. It has now a more clear view of the tendency in itself to evil, and of the fact that it is shut up to the grace of God for help. Hence it is that, when a believer begins to pray for purity, he appears to himself to *grow worse and worse*. Repenting believer, hold on; *pray and believe through*. This may be a necessary process. "*Blessed* are they that *mourn*, for they shall be *comforted*." "Blessed are the *poor* in *spirit*, for theirs is the kingdom of heaven."

54. *Is it important that prayer should be definite and discriminating in seeking holiness?*

All indefiniteness is evidently in the way of seeking purity. We seldom get *special* blessings by *indefinite* prayers. Let the blessing desired be matter of *distinct* and *intense* thought, and, *separated* from every thing else, let it be asked for.

We have ample authority in divine revelation for definiteness in prayer. David, who longed for inward purity, prayed, "Create in me a *clean* heart, O God, and renew a right spirit within me." The Saviour prayed, "*Sanctify* them through thy truth." The apostle prays, "The very God of peace *sanctify* you wholly," &c. These are specific prayers for the blessing of entire sanctification. Why should you not ask for the very blessing you need and desire? Why pray at *random?* When you want one thing of your fellow-men, you do not ask for another, nor for every thing. The very thing asked for is what

you may expect to obtain. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him!"

Dr. George Peck says, "*We must fix our attention upon this one object.* This must be every thing to us. For the time, the hell we would be delivered from must be the hell of *inbred sin;* and the heaven we would obtain, the heaven of loving God alone."

55. *Should a clear evidence of justification precede the seeking of entire sanctification?*

This should *usually* be the case; but there may be *some* exceptions, as in those persons who have lost their justification by *refusing* to *seek holiness.* We think such persons, in some instances, may regain the light of justification in connection with their entire sanctification. But God's usual order is, first the *light of justification*, and then the *work of entire sanctification.*

Many, we fear, who commence seeking entire sanctification in a *backslidden state*, on being blessed, conclude they are in the possession of perfect love, when, in fact, they are only reclaimed from a backslidden state. Such often bring reproach upon the cause of holiness. It is very desirable to start out in the *clear light* of regeneration and justification *to seek for the Canaan of perfect love.*

SECTION NINTH.

THE EVIDENCES OF PERFECT LOVE.

56. *Did Mr. Wesley teach that we may have he same evidence that we are sanctified that we have of justification?*

To the question, "But how do you know that you are sanctified, saved from your inbred corruption?" Mr. Wesley replies, "I can know it no otherwise than I know that I am justified. 'Hereby know we that we are of God,' in either sense, 'by the Spirit that he hath given us.' We know it by the witness and by the fruit of the Spirit."

57. *Ought any one to believe that he is sanctified wholly before he has the witness of the Spirit?*

Mr. Wesley says, "None, therefore, ought to believe that the work is done till there is added the testimony of the Spirit witnessing his entire sanctification *as clearly as his justification.*"

This position of Mr. Wesley is safe, and applicable as a general rule; and yet, perhaps, there may be some exceptions to it, as in those cases where God may be pleased to hold the soul for a season, after the work is done, to a *naked* faith in his word, before the Spirit's witness is given. If I do not mistake, this has been the experience of some of the clearest witnesses of

perfect love. Perhaps the same may be true in some cases of justification.

58. *What is the witness of the Spirit?*

It is a sweet inward persuasion of the Spirit that God, for Christ's sake, has either pardoned my sins and re generated my soul, or that the blood of Jesus Christ has cleansed it from all sin.

Mr. Wesley gives the following answer: "By the *testimony of the Spirit* I mean an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit that I am a *child of God;* that *Jesus Christ hath loved me and given himself for me;* that all my sins are blotted out, and I, even I, am reconciled to God, or *cleansed from all sin*, and fully renewed in the image of God."

59. *Is the witness of the Spirit to regeneration and to entire sanctification different?*

They differ only in the facts to which the Spirit gives his testimony in the two cases. In the one case, it is a delightful and decisive persuasion that God has pardoned our sins and converted our souls. In the other, it is a delightful and decisive persuasion that the blood of Jesus Christ cleanseth us from all sin.

Dr. Foster says, "The difference of the Spirit's witness in the work of justification and entire sanctification is not in the manner so much as the thing which is witnessed *to*. It is given in much the same way; it is the same Spirit; the phenomena are much the same, but the testimony itself differs."

60. *Is the evidence of sanctification, or the witness of the Spirit, always clear at first?*

"Indeed, the witness of sanctification is not always clear at first, (as neither is that of justification,) neither is it afterward always the same, but, like that of justification, sometimes stronger an sometimes fainter. Yea, and sometimes it is withdrawn. Yet, in general, the *latter testimony* of the *Spirit* is both as *clear* and as *steady* as the former." —WESLEY.

61. *Is it our privilege to possess the witness of the Spirit without any intermission?*

"Some have the testimony both of their justification and sanctification, without any intermission at all, which, I presume, more might have, *did they walk humbly* and *closely with God.*" —WESLEY.

62. *Is true evangelical faith usually accompanied with the witness of the Spirit?*

It is. When real faith is exercised, and the work of entire sanctification fully wrought, the witness of the Spirit may be expected, and it is usually *apprehended then with greater or less distinctness.* Although the witness of the Spirit is usually given in connection with saving faith, yet it may not always be distinctly apprehended *as such* at the time. It may please the Lord to withhold it *temporarily* sometimes, in order to teach important lessons, and discipline and test the faith of the believer. St. John says, "He that be-

lieveth on the Son of God hath the witness in himself."

63. *Can the witness of the Spirit be retained while* ANY SIN *is* COMMITTED *or* ALLOWED ?

Mr. Wesley says, "It is inevitably destroyed, not only by the *commission* of any outward sin, or the *omission* of any known duty, but by giving way to any *inward sin;* in a word, by whatever *grieves* the Holy Spirit of God."

64. *Are there certain fruits which necessarily flow from a pure heart as evidence of holiness ?*

"There are certain fruits which flow from sanctification, which must exist where the work itself exists, to assert it, and certain other and counter fruits, which must necessarily exist where it does not, to declare its absence. Now, these fruits, if carefully considered, must constitute a most important branch of evidence in the case." —FOSTER.

65. *By what fruit of the Spirit may we know that our hearts are cleansed from all sin?*

"By love, joy, peace, always abiding ; by invariable long-suffering, patience, resignation ; by gentleness, triumphing over all provocation ; by goodness, mildness, sweetness, tenderness of spirit ; by fidelity, simplicity, godly sincerity; by meekness, calmness, and evenness of spirit."—WESLEY.

Dr. Macknight says the fruit of the Spirit is "*love* to God and man ; *joy* occasioned by that excellent

affection; *peace* with all men; the *patient* bearing of injuries; a *soft*, *sweet* manner of speaking; a *beneficent* disposition; *fidelity* to engagements, promises, and trusts; *calmness* under provocation; *temperance* in the use of meats and drinks."

66. *What are the bitter fruits of inbred sin, and how does it manifest itself in the heart?*

The fruits of inbred sin are pride, anger, self-will, jealousy, covetousness, peevishness, impatience, hatred, variance, emulations, strife, envyings, unbelief, and such like. These do not reign in the justified believer, but keep up more or less of a warfare within the soul; "the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other." Inbred sin manifests itself to the consciousness of the partially sanctified by clinging to the appetites and tendencies of the soul, and seeking and struggling for unlawful indulgence. Hence the risings of anger, pride, self-will, &c. It shows its being in the *thoughts*, in the *feelings*, and in the *cravings* and *appetites* of the unsanctified soul.

67. *Is the emotional experience in the moment of sanctification various?*

There is doubtless as great a variety as in justification and regeneration. Some are exercised in one way, some in another; some have one class of emotions, and some another. Sometimes there is an *unusual illumination* of soul realized. Sometimes there is a *sweet*

esting and sinking into Christ. Sometimes there is great *joy* and *ecstasy*, though this, I think, is not the general experience. Sometimes the soul realizes an astonishing *increase of faith*, and an *indescribable assurance that all sin is gone.* Sometimes there is an overwhelming sense of the *divine presence.* Sometimes the cleansing energy comes in a *mighty torrent*, and sometimes it comes in a *gentle breeze.* Glory to God! although there is a diversity of operation both with respect to the *divine* and *human* spirit, yet the blessed results are the same. Reader, never mark out a way for God, but seek the cleansing power of the Holy Ghost, until it comes just as he is pleased to send it.

Let the prayer of your heart be,—

> "Come as thou wilt — I that resign —
> But O, my Jesus, come."

Sanctified souls are often inclined to name the blessing after their principal *sensations*, harmonizing with their emotional experience. One person realizes principally a marked increase of faith, and he calls it "*the life of faith.*" Another is conscious of a deep, sweet resting in Christ, and he calls it "*resting in God.*" Another is permeated with a sense of the divine presence, and filled with ecstatic raptures, and calls it "*the fullness of God.*" Another feels his heart subdued, melted, refined, and filled with God, and calls it "*holiness.*" Another realizes principally a river of sweet, holy love flowing through the soul, and he calls it "*perfect love.*" Another is prostrated under the

power of the refining and sin-killing Spirit, and calls it "*the baptism of the Holy Ghost.*" And another realizes principally a heaven of sweetness in complete submission to God, and he calls it "*entire sanctification.*" While another may feel clearly and strongly conscious of complete conformity to all the will of God, and calls it "*Christian perfection.*" If genuine, the work wrought in each case is essentially the same.

68. *Will Christian perfection make all persons act just alike, and appear to equal advantage?*

Christian holiness will remove *all sin*, but it is no part of its office to destroy *personal distinctions* or *innocent peculiarities*. It will give a *good*, *sincere*, *pure* heart; and, other circumstances being equal, it will invariably impart, in all respects, real and manifest superiority. In the *essentials* of Christian character it will make any man *superior* to what he himself was without it.

69. *Will a state of entire sanctification clearly evidence itself by the absence of all sin?*

It will; and *any* sin, whether of the *motive*, of the *will*, of the *desires*, or of the *life*, negatives its existence. Men may know as *surely* that they are in a *sanctified state* as that they are in an *unsanctified state*, and may know it in the *same way* — by consciousness and by the testimony of God. Those who are *pure* in heart, and filled with the Holy Spirit, obey God *decidedly*, *constantly*, *unhesitatingly*, *unreservedly*, *cheer*

fully, and *easily:* to such the will of God is supreme — the end of all controversy. The question of obedience is never raised, but is settled — settled on every point, and settled forever. It needs only to be understood to be obeyed.

70. *Will entire sanctification enable me to pray, believe, and rejoice every moment, even in the presence of the greatest trials?*

It will, doubtless, so far as it is *naturally*, or perhaps I should say *physically*, possible. While the soul may have seasons of *heaviness*, *sore conflicts*, and *protracted trials*, which are often very necessary, it may still possess a heaven of peace, and love, and light in its ocean depths. This enables the sanctified soul to *pray*, and *believe*, and *rejoice*, every moment, or to "rejoice evermore, pray without ceasing, and in every thing give thanks."

71. *Are deep grief and sorrow of soul incompatible with perfect love?*

They are not; and although grace in the depths of a sanctified heart secures an abiding peace, light, and love, yet it does not exempt us from occasions of *grief* and *sore trial.* It affords grace to endure all things, even joyfully, through the presence of God. The sanctified soul is never without comfort. It has in the fullest sense the "Comforter."

Mr. Wesley says, "Nay, the mind itself may be deeply distressed, may be exceeding sorrowful, may be

perplexed, and pressed down by heaviness and anguish, even to agony, *while the heart* cleaves to God by perfect love, and the will is wholly resigned to him. Was it not so with the Son of God himself?" Mrs. Hester Ann Rogers says, "Satan suggested I ought not to have felt any grief; but the Lord teaches me I may *feel grief very sensibly* and *keenly*, consistent with *pure love* and *entire resignation*."

We must let the idea of holiness stand *alone* in our minds — separate entirely from all accidents of joy or sorrow, or indeed any other state of the emotions. If the soul is now consciously disentangled from every sinful affinity, and in a state of present, felt concurrence with the will of God, that is holiness — that is full salvation.

72. *Have we not reason to fear that some who have experienced the blessing of perfect love have given it up in the hour of sorrow?*

This has, doubtless, been the case with some, who have supposed if they were freed from sin they would have no more sorrow. Although perfect love will secure just the right *kind*, and just the right *amount*, of joy, yet it is by *faith* that we are to live, and not by *feeling*.

Lady Maxwell says, "The Lord has taught me that it is by *faith*, and not by *joy*, that I must live;" and yet at times she says, "My evidence for sanctification is as *strong* as a cable fixed to an immovable rock, and as *clear* as the sun shining at noonday."

73. *What is the character of the evidence of a state of entire sanctification?*

It is just as *strong*, *positive*, and *reliable* as can be given to substantiate any fact. Indeed it is the very strongest of all evidence.

1. The testimony of *consciousness*. This testimony we can no more doubt than we can doubt our existence. No testimony is more certain than this. By it we *know* we live, or breathe, or love, or hate, or sit, or stand, or walk, or that we are joyful or sorrowful, happy or wretched. The sanctified soul may be as *clearly* and *fully conscious* of *purity* as the unsanctified are of *impurity*. While on the one hand pride, anger, unbelief, love of the world, are matters of positive consciousness, on the other hand love, peace, humility, patience, faith, are equally so. Indeed, conscience usually speaks more loud and clear in the *latter case* than in the *former*, because it has received more gracious energy. Sin *paralyzes*, grace *quickens*.

2. The testimony of God — "The witness of the Spirit." This testimony is *divine*, *direct*, and *positive*. The Holy Ghost is the *witnessing* Spirit.

1. He speaks first to the sinner's heart. Every convicted sinner has the witness of the Spirit, testifying that he is guilty, condemned, and exposed to the displeasure of God.

2. He speaks to every justified soul. Every truly regenerated soul has, or may have, the witness of the Spirit, testifying that he is born of God, and in a state of justification.

3. He speaks to every sanctified soul. Every truly sanctified soul has, or may have, the witness of the Spirit, testifying that the blood of Jesus Christ hath cleansed him from all sin.

Now, while we maintain that all this testimony is given by the infallible Spirit, yet we claim that the latter testimony is given under *more favorable circumstances*, and, consequently, is quite as *clear* and *strong*, if not more so, than either of the others.

We will sum up this testimony as follows: —

1. The convicted penitent sinner may *know* by the testimony of *his* spirit, and the *witness* of the *Holy Spirit*, that he is guilty and unsaved. This testimony is more strong and clear than in the impenitent.

2. The justified soul may *know*, and be equally certain, by the testimony of *his* spirit and the *witness* of the *Holy Spirit*, that God has regenerated his nature, and pardoned his sins. This testimony is more strong and clear than that of the convicted sinner.

3. The sanctified soul may *know* with equal certainty by *his* spirit, and the testimony of the *Holy Spirit*, that God has cleansed his heart from *all sin*. This testimony is still more *clear* and *strong* than that of the merely regenerated.

The inferential and corroborating evidences are equally as strong for the fully sanctified as in either of the other cases.

SECTION TENTH.

THE PROFESSION OF PERFECT LOVE.

74. *Do the Scriptures authorize a profession of holiness?*

Let the following passages answer. David says, "Come and *hear*, all ye that fear God, and I will *declare* what he hath done for my soul." Jesus said to one whom he had healed, "Go home to thy friends, and *tell* them how *great things* the Lord hath done for thee, and had compassion on thee. And he departed, and began to *publish* in Decapolis how *great things* Jesus had done for him. And all men did marvel." Paul says, "If thou shalt *confess* with thy *mouth* the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness [holiness], and with the *mouth confession* is made unto salvation." In his Letter to Timothy, a young minister of the gospel, he says that he, Timothy, "*professed* a good *profession* before many witnesses." Paul says, women should adorn themselves in modest apparel, and not with gold or pearls, &c.; "but (which becometh women *professing godliness*) with good works." The apostle exhorts the Hebrew brethren after this manner: "Let us hold fast our *profession*."

The Saviour says, "Ye are the light of the world." It can not be said that the words of our mouth have no part in the illumination of the world. David says,

"All thy works shall praise thee, O Lord; and thy saints shall bless thee. *They shall speak of the glory of thy kingdom*, and *talk of thy power*, to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom."

75. *Does the church in general recognize a profession of religion as a duty of believers?*

It does. A profession of religion is the acknowledged duty of all true Christians. It is recognized in all branches of the Protestant church. *Believing* with the *heart*, and *confessing* with the *mouth*, stand closely connected; and "what God hath joined together" no man has a right to put asunder. The mouth must and will *speak*, when the heart believeth unto righteousness; for "of the *abundance* of the *heart* the *mouth speaketh*." The *belief* and *experience* of the heart, and the *confession* of the *mouth* must go together. The *possession* of perfect love, and a desire for its *diffusion*, are inseparable, and this desire *prompts* to a *profession*.

76. *Does not so rich a grace deserve a humble, faithful, and grateful acknowledgment?*

If any man is under *obligations* of *confession* and *profession*, it is the sanctified soul. If any man has a right to relate his experience, it is the man who has been *cleansed* by the blood of Jesus. And if the rehearsal of any religious experience is *useful* to the church, and *pleasing* to God, it must be that which is *clear* and *strong*, *deep*, and *thoroughly evangelical*.

When the soul is baptized with the Holy Ghost, and sin is utterly destroyed, and *love*, *pure*, *perfect love*, fills the whole heart, there are the most solemn obligations of faithful *testimony* for God. Rev. William Bramwell wrote to a friend, "Live in *purity of heart*. Be saved from *all sin*, and DECLARE *this at* EVERY PROPER SEASON."

77. *Does not the Bible proclaim Christians to be God's witnesses?*

It does. "Ye are my *witnesses*, saith the Lord." A witness is to testify to what he *knows*. God's witnesses are to testify to what they know — *to their experience*. The testimony and knowledge which the world needs is concerning the kingdom of God; which is, "righteousness, peace, and joy in the Holy Ghost." We are to *profess the truth* just as far as we understand it. He who mentions the work of Christ must tell just what he *has done*. This is allowable by all in regard to justification and regeneration; why not in regard to sanctification? Why not declare *all* that God has done for us, just so far as there is clear evidence of its accomplishment, as well as a *part?* Is it not the will of God that his witnesses should bear *full* testimony to his saving power? Must they withhold the *clearest* and *best* part of their testimony? Moses did not so understand our duty. He did not think that we ought to keep our religion to ourselves, and not profess it. He says, alluding to the law, the works, and the goodness of God, "Thou shalt *talk* of them when thou *sittest* in thine *house*, and when thou *walkest* by the *way*, and

when thou *liest* down, and when thou *risest* up." The church of God needs to-day, and ought to have, a *million living witnesses for a present* and *full salvation.*

The pastoral address of the General Conference of 1832 presents the following upon the subject of holiness: —

"When we speak of holiness, we mean that state in which God is loved with all the *heart*, and served with all the *power*. This, as Methodists, we have said, is the privilege of the Christian in this life; and we have further said that this privilege may be secured *instantaneously* by an act of faith, *as justification was.*

"Why then have we so few LIVING WITNESSES that 'the blood of Jesus Christ cleanseth from all sin'? Among *primitive* Methodists, the experience of this high attainment in religion may justly be said to have been COMMON; *now a* PROFESSION *of it is rarely to be met with among us.*

"Is it not time for us, in this matter at least, *to return to first principles?* Is it not time that we throw off the *reproach* of *inconsistency* with which we are charged in regard to this matter? Only let all who have been born of the Spirit, and have tasted of the good word of God, *seek with the same ardor to be made perfect in love as they sought for the pardon of their sins*, and soon will our class meetings and love feasts be cheered by *the* RELATION *of* EXPERIENCES *of this high character, as they now are with those which tell of justification and the new birth.* And when this shall come to be the case, we may expect a *corresponding increase*

in the amount of our Christian enjoyments, and in the *force of the religious influence* we shall exert over others."

Reader, here you find the *true ring* of *primitive Methodism—plain, straight-forward, simple Methodism*, just as it should be, and not as the *prejudices* and *customs* of the people would like to have it.

We do not design to take extreme ground in regard to the profession of perfect love, but to present truth and duty concerning it, as we understand them. We most firmly believe that an honest, humble, full confession of perfect love is *scriptural, Wesleyan*, and *honorable to God*, and as such it should have our attention and its appropriate place.

78. *Can the blessing of entire sanctification be retained without professing it on all suitable occasions?*

1. Rev. William Bramwell gives his opinion on this question as follows: "I think such a blessing can not be retained without professing it *at every fit opportunity;* for thus we glorify God, and with the mouth make confession unto salvation."

2. Mrs. Phœbe Palmer says, "Now, though I well know that this blessing is the gift of God, through our Lord Jesus Christ, yet I fully believe if I had not yielded to my convictions relative to *confession*, I could not have *retained* it."

3. Rev. Asa Kent, late of the Providence Conference, says, "I have reason to believe, fifty-six years ago this month, the Lord took full possession of my heart, and

filled me with pure love." He further adds, "It seemed too much for such a worm to *confess*, and *I* WAITED *to see if the blessing remained; in this way I lost the witness.*" Then he says, "For seven years I had severe temptations and conflicts with the powers of darkness. After this seven years of wilderness life, the Lord renewed the assurance of his love in my heart, far beyond all I had ever known before."

4. The saintly Fletcher lost this blessing four or five times by *not professing it.* He withheld his testimony, concealed the light, and lost the blessing. Take the following from him, and beware: "My dear brethren and sisters, God is here; I feel him in this place; but I would hide my face in the dust, because I have been ashamed to *declare* what he hath done for me. For many years I have grieved his Spirit; but I am deeply humbled, and he has again restored my soul. Last Wednesday evening he spoke to me by these words: 'Reckon yourselves therefore to be dead indeed unto sin, but alive unto God, through our Lord Jesus Christ.' I obeyed the voice of God; I now obey it; and I tell you all, to the praise of his love, *I am free from sin.* Yes, I rejoice to *declare it*, and to *bear witness* to the glory of his grace, that I am dead unto sin and alive unto God, through Jesus Christ, who is my Lord and King. *I received this blessing four or five times before, but I lost it by not observing the order of God*, who has told us, 'With the heart man believeth unto righteousness, and with the mouth *confession* is made unto salvation.' But the enemy offered his bait under various

colors *to keep me from a* PUBLIC DECLARATION *of what my Lord had wrought.*

"When I first received this grace, Satan bid me *wait a while, till I saw more of the fruits.* I resolved to do so; but I soon began to doubt of the witness which before I had felt in my heart, and was in a little time sensible I had lost both.

"A second time, after receiving this salvation, (with shame I confess it,) I was kept from being *a witness for my Lord*, by the suggestion, 'Thou art a public character; the eyes of all are upon thee; and if, as before, by any means thou lose the blessing, it will be a dishonor to heart holiness,' &c. *I held my peace, and again forfeited the gift of God.*

"At another time I was prevailed upon to hide it by reasoning, HOW FEW EVEN OF THE CHILDREN OF GOD WILL RECEIVE THIS TESTIMONY! many of them supposing every transgression of the Adamic law is sin; and therefore, if *I profess myself to be free from sin, all these will give my profession the lie;* because I am not free in their sense; I am not free from ignorance, mistakes, and various infirmities. I will therefore enjoy what God hath wrought in me, but *I will not say I am perfect in love.* Alas! I soon found again, 'He that hideth his Lord's talent, and improveth it not, from that unprofitable servant shall be taken away even what he hath.'

"Now, my brethren, *you see my folly;* I have confessed it in your presence; and now I resolve before you all to confess my Master; *I will confess him to all the world; and I will declare unto you*, in the presence

of the *holy Trinity*, I am now 'dead indeed unto sin.'" We have no cause to believe that Mr. Fletcher ever lost the blessing after this decided public profession.

It was at that time that the holy Fletcher said to Mrs. Hester Ann Rogers, "Will you, my sister, be one who shall spread the sacred flame? Come, my friend, I will covenant with you; we will join to magnify the Lord, and *bear our* TESTIMONY before *men* and *angels*. Will you?" Mrs. Rogers replied with flowing tears, "*In the strength of Jesus I will.*" And she did, in public and in private, until her soul took its departure for heaven.

5. When Lady Maxwell was first sanctified she put off a public profession; as a result she lost her evidence of *purity*, and became perplexed with doubts for a season. She was led to see that her doubts were occasioned by her not humbly declaring what God had done for her soul, and she ever after stood as a faithful *witness* of *full salvation*. Her biographer says, "She was constrained to bear her steady, decided, consistent testimony, that the *bitter root of sin was destroyed.*"

6. Rev. B. W. Gorham says, "I have found that if I would remain clear in my witness of perfect love, I must be *specific* in my testimony; in the sober use of Scripture terms I must testify explicitly of what the Lord has done for me. I have often found it peculiarly crucifying to bear this testimony, and yet I have found it profitable in a high degree. It honors Christ, it encourages others to seek the blessing, and when properly borne, it mortifies and humbles the soul, and

induces such a clinging to Christ as perhaps can be realized in no other way."

79. *What good will be secured by professing the blessing of holiness?*

1. A suitable testimony will obey and please God. "Ye are my *witnesses*, saith the Lord."

2. It will be a benefit to the professor. This is not questioned in regard to regeneration; why should it be in regard to entire sanctification? Bishop Hamline says, the confession of holiness "promotes humility," "aids self-consecration," and "strengthens faith itself." James Caughey says, "The more frequently I spoke of this great blessing, confessing it, and urging others to press after it, the *clearer* my evidence became." Lady Maxwell says, "I am enabled to bear a more public and decided *testimony* for Christian perfection by my *lips* and *pen*. O that I may do it by my life! I seem, as it were, *set* for the defense and promotion of this important branch of doctrine and experience, and I find that the Lord *owns me in it*, at least so far *as it respects my own soul*."

3. It will benefit others. "Many shall see it, and fear, and trust in the Lord." It will lead to the awakening of sinners, and the sanctification of believers. It will rouse the souls of the church, and inspire the desponding with the hope of victory. Dr. Jesse T. Peck says, "This testimony, humbly and truthfully given, will move the hearts of others as nothing else can. We have seen even multitudes swayed and dis-

solved and sinners awakened under its influence, as if the breath of God were in it."

80. *Will not the spirit, conversation, and example exhibit what grace has done for us, so as to exclude a necessity for a profession?*

These are important and indispensable, but are not the whole of our duty. If the sanctified soul can be excused on this ground from professing holiness, then the converted sinner can be excused on the same ground with equal propriety from any profession, and we should have no professors at all. If this were the whole of our duty, some would be regarded as sanctified, whose hearts have never been *purified*, and who are conscious of *inbred sin*. The life, if well ordered, may testify to the purity of your morals. It may prove you *honest*, *industrious*, and *neighborly;* but all these may exist without either justification or sanctification. Multitudes but partially sanctified desire to know if any have experienced deliverance from inbred sin, and would be encouraged to seek the blessing, by clear testimony, given in the spirit of holiness. Any argument against the profession of entire sanctification would be equally conclusive against a profession of justification.

81. *Should holiness be professed before a promiscuous audience?*

No state of religion sets aside a sound discretion. There should be prudence and judgment exercised in this as in all other Christian duties. We claim for the

profession of the blessing of "perfect love" the same prudence and judgment that we would for the blessing of justification, as to time, place, &c. Christ bade his disciples "cast not their pearls before swine," intimating a proper discrimination with respect to circumstances and hearers. There may be seasons and occasions when it will be wise and useful to give testimony before all classes. But this profession, the same as that of justification, should usually be made among the pious, and in social meetings.

82. *What terms are best and safest in professing holiness?*

We are always more safe in keeping close to the Bible. We may reasonably infer that the Holy Ghost has chosen the best terms to express any work of grace wrought in the soul. Bible terms are less likely to mislead people than those of our own selection. While we do not think there is any authority for shutting a man up to any particular form of expression, yet we have no right to ignore the inspired terms significant of this blessing. The word "*perfection*," and its relatives, occur *one hundred and one times* in the Scriptures. In over fifty of these instances it is predicated of human character under the operation of grace. The word "*sanctify*," and its derivatives, occur, in reference to men and things, in the sense of setting them apart for some special service, over *one hundred times*. The word "*holy*," and its derivatives, occur no less than *one hundred and twenty times* in their

application to men and things. The word "*justify*," and its derivatives, occur *seventy-four times* in their application to men. The word "*pardon*," and its derivatives, in their application to penitent sinners, occur only *seventeen times*. In the light of these facts, I can see no good reason why professors should run all around the inspired words, in speaking of Christian experience, and talk respecting "more religion," "a deeper work of grace," and of "making advances in the divine life." These phrases are well enough in their place, but should not take the place of the deeply significant words of inspiration. Christ says, "Whosoever shall be ashamed of me, and of my *words*, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels." "And a highway shall be there, and a way, and *it shall be* CALLED, *The way of* HOLINESS; the unclean shall not pass over it."

Let me conclude this answer in the language of Adam Clarke: "Why, then, are there so many, even among sincere and godly ministers and people, who are so much opposed to the *terms*, and so much alarmed at the *profession?*"

83. *Should not those who profess this blessing be definite, and use those Scripture terms which will not mislead?*

We should not be so indefinite, or make choice of such terms as amount to an actual or virtual denial of the work, or a refusal to bear the responsibility of this

"high and holy calling." It is the truth that we are to profess, the exact truth, as near as we can express it. Dr. Adam Clarke says, "This fitness, then, to appear before God, and thorough preparation for eternal glory, is what I plead for, pray for, and heartily recommend to all true believers, under the name of *Christian perfection.* Had I a better name, one more energetic, one with a greater plenitude of meaning, one more worthy of the efficacy of the blood that bought our peace, and cleanseth from all unrighteousness, I would gladly adopt and use it."

84. *Do not some profess this blessing in terms seriously objectionable?*

This is doubtless sometimes the case; as there is no Christian duty that has not been *abused* by *inconsiderate*, *rash*, and *foolish* men. The same is true in regard to the profession of justification. It can not be expected that the profession of holiness in this world will be wholly free from exhibitions of human frailty. The world is full of *uncultivated*, *careless*, *rash*, *inconsiderate*, and *impetuous* men, and the profession of holiness, like all other Christian duties, is liable to much abuse from them. The *abuse* of the *profession* of holiness, however, argues no more against the *duty* of profession, than the *abuse* of *prayer* argues against *prayer* as a *duty*.

There are some who profess holiness very carelessly, and who use *objectionable* and *unguarded* terms. These, in most cases, are those whose *life* and *spirit*

present but a sorry idea of Christian holiness. These persons will often profess holiness in the following and kindred expressions: "I am perfect," "I have not committed a sin for so many years," and the like. The careless utterance of such declarations by some of the professed friends of holiness has done much to injure this precious doctrine, and bring its profession into disrepute. It was so in Mr. Wesley's day, and it is so in our day. No state of grace can dispense with GOOD COMMON SENSE, which, by the way, appears to be a very scarce article with some people.

85. *Should we not attach the most importance to the spirit in which the profession is made?*

This is certainly the most important point in the profession of holiness. The profession should be in a *humble, meek, loving, Christ-exalting, and self-abasing spirit.* Every thing that savors of self-congratulation, or of personal consequence, or of vain-glorious boasting, is seriously objectionable. The spirit of perfect love is just the spirit that should characterize its profession.

86. *Is not the profession of holiness, assumed by some, as of itself, evidence of spiritual pride on the part of those who make a profession?*

Rev. Charles G. Finney says, "It seems next to impossible, with the present views of the church, that an individual should really attain to this state, and profess to live without known sin in a manner so humble as not of course to be suspected of enormous spiritual

pride. This consideration has been a snare to some who have hesitated, and even neglected to declare what God had done for their souls, lest they should be accused of spiritual pride. And this has been a serious injury to their piety."

87. *Did Mr. Wesley profess perfect love?*

I do not remember any instance of it, and it has been contended that he did not make such profession.

But I would remark —

1. Mr. Wesley must be supposed to have said a thousand things, touching his personal experience, which have not come down to us, and his profession of perfect love may very properly be supposed to have been among those things.

2. If he did not profess perfect love he was inconsistent with himself, for he urged the profession of it as a duty upon others. That Mr. Wesley enjoyed this blessing who can doubt? Why did he take so much pains to bring out *explicit testimony* on the part of others, if he was not himself a *witness of this grace?* If he did not profess perfect love, hundreds whom he closely questioned, and urged to give explicit testimony on the subject, would have said, "Why do you so carefully question us, since you deem it expedient to withhold the testimony of your own lips?" (See Sec. VII. p. 74.) Mr. Wesley's *supposed* non-profession, therefore, is an example not to be followed.

3. "It should be remembered," says Rev. W. McDonald, "that Mr. Wesley did not record his

personal religious experience in his journals. He says no more about his justification (except that at Aldersgate he felt his '*heart strangely warmed*') than he does of his sanctification. Are we to conclude from this that he never professed justifying grace?"

88. *Did Mr. Wesley encourage the profession of holiness?*

He did. I will give you a number of quotations from his journal and letters bearing upon this question.

1. "One reason why those who are saved from sin should freely *declare it* to believers is, because nothing is a stronger incitement to them to seek after the same blessing. And we ought, by *every possible means*, to *press every serious believer* to forget the things which are behind, and with *all earnestness* go on to *perfection.*"

2. "You *can never speak too strongly or explicitly* upon the head of Christian perfection. If you speak only *faintly* and *indirectly*, none will be *offended* and none *profited.* But if you *speak out*, although some will *probably be angry*, yet others will soon find the power of God unto salvation."

3. "It requires a great degree of watchfulness to retain the perfect love of God; and *one great means of retaining it, is, frankly to declare what God has given you*, and earnestly to exhort *all the believers you meet with to follow after full salvation.*"

4. "At the love feast Mr. C related the manner how

God perfected him in love — *a testimony which is always attended with a peculiar blessing*."

5. "By silence he might avoid many *crosses* which will naturally and necessarily ensue, if he *simply declare*, even among believers, what God has wrought in his soul. If, therefore, such a one were to *confer* with *flesh* and *blood*, he would be *entirely silent*. But this *could not be done with a clear conscience*, for undoubtedly he *ought to speak*."

6. "Undoubtedly it would be a cross to *declare what God has done for your soul;* nay, and afterward Satan would accuse you on the account, telling you, 'You did it out of pride.' Yea, and some of your *sisters would blame you*, and perhaps put the same construction upon it. Nevertheless, if you do it with a single eye it will be *well pleasing to God*."

7. "In the evening I spoke to those at Manchester who believed that God had *cleansed* their hearts. They were *sixty-three* in number, to about sixty of whom I could not find there was any reasonable objection."

8. "A few *witnesses of pure love* remain there still, but several are gone to Abraham's bosom. Encourage those in Macclesfield who enjoy it, *to speak explicitly what they do experience;* and to go on till they know all that 'love of God that passeth knowledge.'"

9. Mrs. Hester Ann Rogers says, "Mr. Wesley came to Macclesfield, and I saw and conversed with him for the first time. He behaved to me with parental tenderness, and greatly rejoiced in the Lord's goodness to my

soul; encouraged me to hold fast, *and to declare what the Lord had wrought.*"

10. "For about three years he [Joseph Norbury] has *humbly* and *boldly testified* that God had saved him from *all sin.*"

11. He writes to his brother Charles, who was about to visit Macclesfield, where there were a large number of professors of holiness, "I believe you will rather encourage them to *speak*, *humbly* and *modestly*, the words of truth and soberness. Let your knowledge *direct*, not *quench*, the *fire*. *That has been done too much already.*"

12. Not a word of *opposition* to the profession of full salvation can be found in any of Mr. Wesley's writings. His rules of *prudence* in regard to the profession of holiness, given in his "Plain Account," and so often quoted by some, are all good and proper in their place, and we believe are usually observed by the professors and friends of holiness. If any claim that those rules conflict with the idea of a profession of holiness, the same as that of justification, I reply, (1.) I have never been able to see how they conflict in any way with a profession of full salvation, in the *right place*, at the *right time*, and in the *right spirit* — the same as that of justification. (2.) If there be a seeming conflict, let it be remembered, those rules were given during the early part of Mr. Wesley's ministry, and before the great revival of holiness about 1760, which, it must be admitted, somewhat modified his views of the experience and profession of holiness. (See Sec. XIII. Ques. 97.)

89. *Did Mr. Wesley see that there would be opposition in the church to the* PROFESSION *of holiness?*

He did, and asks the following question: "But is there no way to prevent these crosses which usually fall on those who *speak of being thus saved?*" He replies, "It seems they can not be prevented altogether while so much of *nature* remains even in *believers*. But something might be done if the *preacher* in every place would, (1.) Talk freely with all who speak thus; and (2.) *Labor to prevent the unjust or unkind treatment of those in favor of whom there is reasonable proof.*"

Happy, happy would it have been for the church of God, if every Methodist minister had followed this advice of the great founder of Methodism. But alas! alas! how many, instead of laboring to help and protect those who have professed Christian holiness, have sided with their opposers, and labored to put down the profession of holiness in the church!

William Bramwell writes as follows to a young preacher: "*Live* in it, *talk* about it, *preach* it, and enforce it with all patience, with all kindness; and if you do this, hell, the world, and numbers among the Methodists, — yea, some leaders, if not preachers, — will in some artful way seek to hinder your success."

90. *Were the experience and profession of holiness a common thing in the early days of Methodism?*

They were. We have records of *professions of perfect love* in *all* the journals of the old Methodists. They all speak of *witnesses* of *regeneration*, and also of

sanctification. Indeed, the golden pot of Methodist biography is brim full of the *manna* of *sanctified experience.*

The pastoral address of the General Conference in 1832 says, "Among *primitive* Methodists the *experience* of this high attainment in religion may justly be said to have been COMMON; *now a* PROFESSION *of it is rarely to be met with among us.*"

I will give you a few brief extracts from the journals of several of the early preachers and members: —

1. William Bramwell. "The work continued almost in every meeting, and sixty persons in and about Dewsberry received sanctification, and walked in that liberty." . . . "Four persons received sanctification, and some were left in distress." . . . Mr. Bramwell's biographer says, "He preached *a present* and *a full salvation* through faith in the Redeemer's blood; and *thousands* will have to praise God in eternity that they ever heard from his lips the sound of such a gospel."

2. William Carvosso. "Three entered into the enjoyment of entire sanctification, and bore a *lively testimony* to the power of Christ to save to the uttermost." . . "At the quarterly meeting, held at St. Austell, we had one of the best love feasts I ever attended. The *testimonies* borne to the reality and blessedness of the doctrine and experience of purity of heart, exceeded every thing of the kind I had before witnessed." . . . "In all my pilgrimage I have never known so many *clear testimonies* of the power of God to save from all sin, as I have of late."

3. Mrs. Hester Ann Rogers. "After Mr. Fletcher [the saintly John Fletcher] ceased to speak, about *thirty* WITNESSED for Jesus that they, through grace, were *dead indeed unto sin.*" . . . "I rose early to collect the members of the select band; and in relating to them the *testimony* of God's dear servant, Mr. Fletcher, and that of the *witnesses of full salvation* I heard at Leeds, they felt fresh desires to be all the Lord's." . . . "While you enjoyed and *professed* Christian holiness, you lived by simple faith, and Christ lived in you." . . . "In the band thirty *witnessed* that they were 'dead indeed unto sin, and alive unto God through Jesus Christ.'"

4. Mr. Wesley. "In London alone I found *six hundred and fifty-two* members of our society who were exceedingly clear in their experience, and whose *testimony* I could see no reason to doubt. . . . And every one of these (after the most careful inquiry I have not found one exception) has *declared* that his *deliverance from sin* was instantaneous." Many quotations might be given from Mr. Wesley's journal, showing that a multitude of persons *professed sanctification* under his labors, in all parts of England and Ireland.

5. Bishop Asbury says, "I think we ought modestly to tell what we feel *to the fullest.* For two years past, amidst innumerable trials, I have enjoyed almost *inexpressible sensations.* Our *Pentecost* is come in some places for *sanctification.* I have good reason to believe that upon the eastern shore *four thousand* have been converted since the first of May last, and ONE THOUSAND SANCTIFIED."

6. Benjamin Abbott. "Before the meeting was over, six or seven *professed* sanctification of soul." . . . "Prayer was kept up without intermission for the space of three hours; eight souls *professed* sanctification." . . . "As they came to, they all praised God, and not one soul but what *professed* either to have received justification or sanctification, eight of whom *professed* the latter." . . . "One young woman *cried out* that she was not an angel, but she knew God had given her a clean heart, and had sanctified her soul." . . . "Here I met with C. R., a pious young woman, who *professed* sanctification, and her life corresponded therewith." . . . "Some were justified, some were sanctified, and others seemed lost in the ocean of redeeming love." . . . "Here I met with Catharine Van Wyck, an Israelite, in whom I believe there is no guile; she *professes* holiness, and I believe she enjoys it." . . . "In the love feast the people *spoke* the clearest of justification and sanctification, in *point of distinction between them*, of any I have heard in these parts. About *thirty* had *professed* sanctification from the time I went on the circuit till then." . . . "Some *professed* sanctification, and others experienced justification under preaching." . . . "In love feast several *testified* that God had sanctified their souls while I had been on the circuit."

Let me here give an extract from the minutes of the New York Conference for the year 1796. It contains the testimony of Mr. Abbott's brethren in the ministry, and shows how he stood in the esteem and opinion of the old New York Conference: —

"*Question.* — Who have died this year?

"*Answer.* — Benjamin Abbott, about twenty-three years in the society; several years a local preacher. . . . He was a man of childlike simplicity and sincerity; of great faith and unshaken confidence. . . . He was owned of God as an instrument of convincing, converting, and sanctifying power to many souls. . . . An uncommon zealot for the *blessed work of sanctification*, and preached it on *all occasions* and in *all congregations*, and what was best of all, *lived* it. He was an innocent, holy man; he was seldom heard to speak about any thing but God and religion; his whole soul was often overwhelmed with the power of God. *He was known to hundreds as a truly* PRIMITIVE *Methodist preacher, and a man full of faith and the Holy Ghost.*"

91. *At what points is caution necessary in the profession of perfect love?*

1. It may be professed too soon, before it is really attained. In this case a profession is disastrous both to the professor and to the cause. Friends are grieved, and objections to professing holiness are strengthened. But in avoiding this extreme, do not run to the other, as, in view of the opposition in the church to the profession of holiness, there is much more danger that you will not profess it soon enough, than that you will profess it too soon.

2. It may be professed with too little humility of manner. All carelessness or presumption should be avoided in the profession of holiness. It is your duty,

and for your spiritual interest, to profess all the grace received and spiritual victories obtained; but it should be done with proper humility of mind. To do it otherwise is as intrinsically perilous as not to profess it at all.

3. It may be done with too much self-confidence, or with self-seeking. And self-seeking is one of the most subtle snares of the human soul. We need to guard this point with great care, and seek constant help from Christ against it. There is danger of self-seeking even in professing sanctification. We are to seek Christ in all things, and beware of self-seeking.

4. It may be done with too much reliance upon the mere profession as a means of retaining holiness. While it is one of the means (and we think an indispensable one) for the retainment of entire sanctification, it should not be put in the place of Christ, who alone can keep the soul in the perfect love of God. We are to ABIDE IN CHRIST. Professing is beneficial to the sanctified soul only as it tends to obey and please Christ, and leads the soul to trust the more implicitly in him. The soul should never rest for salvation on any thing itself has done or may do, instead of resting on Christ.

Let your profession be *seasonable*, *truthful*, *humble*, *and to the glory of God*, and never *rely upon it* in the place of Christ, and it will be *pleasing* to God, *useful* to the church, and a *blessing* to yourself.

SECTION ELEVENTH.

WITNESSES OF PERFECT LOVE.

92. *Will you present a few extracts from some of the professors of perfect love?*

1. Paul the Apostle. "Ye are witnesses, God also, how *holily*, and *justly*, and *unblamably* we behaved ourselves among you that believe." If to be *holy*, *just*, and *unblamable* be not entire sanctification, what is it?

2. Rev. John Fletcher. "I will *confess* him to *all* the *world;* and I declare unto you, in the presence of God, the *holy Trinity*, I am now 'dead indeed unto sin.' I do not say, 'I am crucified with Christ,' because some of our well-meaning brethren say, 'By this can only be meant a gradual dying;' but I profess unto you, I am *dead* unto *sin*, and alive unto God. He is my *Prophet*, *Priest*, and *King;* my indwelling holiness; *my all in all.*"

3. Rev. William Bramwell. "The Lord, for whom I had waited, came suddenly to the temple of my heart, and I had an immediate evidence that this was the blessing I had been for some time seeking. My soul was all *wonder*, *love*, and *praise*. It is now about twenty-six years ago; *I have walked in this liberty ever since.* Glory be to God! I have been kept by his power. By faith I stand. . . . I then *declared to the people* what God had done for my soul; and *I have done so on every proper occasion since that time, believing it to be a duty*

incumbent upon me. For God does not impart blessings to his children to be concealed in their own bosoms."

4. Rev. James B. Taylor. "I am ready to *testify* to the *world*, that the Lord has blessed my soul beyond my highest expectations. People may call this blessing by what name they please—'faith of assurance,' 'holiness,' 'perfect love,' 'sanctification.' It makes no difference with me whether they give it a name or no name; it contains a blessed reality, and, thanks to my heavenly Father, it is my privilege to enjoy it; it is yours also, and the privilege of all, to enjoy the same, and to go beyond any thing that I have ever yet experienced." . . . "Some, I expect, are a little disaffected to think *I profess the doctrine of perfect love.* They do not understand, because they *have not experienced it.*"

5. William Carvosso. "Just at that moment a heavenly influence filled the room; and no sooner had I uttered or spoken the words from my heart, 'I shall have the blessing now,' than refining fire went 'through my heart, illuminating my soul, scattered its life through every part, and sanctified the whole.' I then received the full witness of the Spirit that the blood of Jesus had *cleansed me from all sin.* I cried out, 'This is what I wanted. I have now got a new heart.' I was emptied of self and sin, and filled with God."

6. Dr. Adam Clarke. This great and good man sought and obtained a clean heart in the twenty-second year of his life, and writes as follows to Mr. Wesley: "I regarded nothing, not even life itself, in comparison of having my heart *cleansed from all sin;* and began to

seek it with full purpose of heart. Thus I continued looking for it, and frequently in great distress, till December, 1782, when I opened my mind to a local preacher, who, I had heard, was a partaker of this precious privilege; from him I received some encouragement and direction, and so set out afresh in quest of it, endeavoring, with all my strength, to believe in the ability and willingness of my God to accomplish the great work. Soon after this, while earnestly wrestling with the Lord in prayer, and endeavoring self-desperately to believe, *I found a change wrought in my soul*, which I endeavored, through grace, to maintain amid the grievous temptations and accusations of the subtle foe."

In after life Dr. Clarke said, "It has been no small mercy to me that, in the course of my religious life, I have met with many persons *who professed* that the blood of Christ had saved them from all sin, and whose *profession* was maintained by an *immaculate life*."

7. Rev. Benjamin Abbott. "That moment the Spirit of God came upon me in such a manner that I fell flat to the floor, and lay as one strangling in blood, while my wife and children stood weeping over me. But I had not power to lift hand or foot, nor yet to speak one word; I believe I lay half an hour, and felt the power of God running through every part of my soul and body, like fire consuming the inward corruptions of fallen, depraved nature. In three days God gave me a full assurance that he had *sanctified me*, *soul* and *body*. 'If a man love me he will keep my

words; and my Father will love him, and we will come unto him and make our abode with him,' which I found, day by day, manifested to my soul, by the witness of the Spirit: glory to God for what he then did, and since has done, for poor me."

8. Bishop Hamline. He says, "All at once, he felt as though a hand not feeble, but omnipotent, not of wrath, but of love, were laid on his brow. He felt it not only outwardly, but inwardly. It seemed to press upon his whole body, and *to diffuse all through and through it a holy, sin-consuming energy.* As it passed downward, his heart as well as his head was conscious of the presence of this soul-cleansing energy, under the influences of which he fell to the floor, and, in the joyful surprise of the moment, cried out in a loud voice. . . . For a few minutes, the deep of God's love swallowed him up; all its waves and billows rolled over him."

9. Father Reeves. "For several weeks past my soul has been longing for a clearer testimony from the Spirit of my entire sanctification. I pleaded hard with the Lord for it, and, glory be to my heavenly Father, he very soon granted me the desire of my heart, though so unworthy, and *filled* my soul with *perfect love.*"

10. Mrs. Hester Ann Rogers. "I was deeply penetrated with his presence, and stood as if unable to move, and was insensible to all around me. While thus lost in communion with my Saviour, he spake those words to my heart: 'All that I have is thine. I am Jesus, in whom dwells all the fullness of the Godhead bodily. I am thine My Spirit is thine My

Father is thine. They love thee as I love thee. The whole Deity is thine. He even now overshadows thee. He now covers thee with a cloud of his presence.' All this was so realized to my soul, in a manner I can not explain, that I sunk down motionless, being unable to sustain the *weight* of his glorious presence and *fullness of love.*"

11. Dr. Upham. "I was distinctly conscious when I reached it. . . . I was then redeemed by a mighty power, and *filled with the blessing of perfect love.* . . . There was calm sunshine upon my soul. The praise of God was continually upon my lips." . . . "I was never able before that time to say, with sincerity and confidence, that I loved my heavenly Father with all my strength. But, aided by divine grace, I have been enabled to use this language, which involves, as I understand it, the true idea of Christian perfection or holiness, both then and ever since. There was no intellectual excitement, no marked joys, when I reached this great rock of practical salvation. But I was distinctly conscious when I reached it."

12. Mrs. Upham. "But I had come to the Bible to *receive* and *believe it all*, and my eyes fastened on the promise of our Saviour, 'Blessed are they that do hunger and thirst after righteousness, for they shall be filled.' Blessed, sweet promise! my heart swells with emotion while I repeat it. While pleading this promise, kneeling before God with the words upon my lips, I felt a sweet *assurance* that my prayer was heard; *a sensible peace* entered into my soul. I arose and

returned to my Bible with new emotion. Now I saw and believed. . . . But after this peace or love entered into my soul, nothing moved me."

13. Dr. Olin. "I have never felt my evidence more clear. Indeed, my religious experience for the last two years has been full of consolations, and free from doubts. I am not sure that I ever wrote to you my whole mind on this subject, though a marked change has occurred in my feelings and views. I am at least a full believer in our higher doctrines in regard to Christian attainments; and *I sometimes say to my intimate friends that I have great comfort in believing that I have been made a partaker of this grace.* Doubtless God's will is even our sanctification; and we offend no less against our highest interests than against his most gracious designs when we rest below the best attainable position in religion."

14. Mrs. Phœbe Palmer. "While thus exulting, the voice of the Spirit again appealingly applied to my understanding, 'Is not this sanctification?' I could no longer hesitate; reason as well as grace forbade; and I rejoiced in the assurance that *I was wholly sanctified* throughout *body*, *soul*, and *spirit*. O, with what triumph did my soul expatiate on the infinitude of the atonement! I saw its unbounded efficacy as sufficient to cleanse a world of sinners, and present them faultless before the throne. I felt that I was enabled to *plunge* and *lose myself in this ocean of purity:* yes,

> 'Plunged in the Godhead's deepest sea,
> And lost in love's immensity.'"

15. Rev. Henry Smith. "For thirteen years I have preached holiness, or Christian perfection, to others, and lived without it myself; but now, my brother, I know experimentally what it is to *love God with all my heart*. After a long, a painful, struggle, my soul, by simple believing, stepped into liberty — *glorious liberty*. The 13th day of last June my soul was *filled with perfect peace and love*. I am happy, solidly happy, in the enjoyment of *perfect love*. My soul is on fire; I feel as nothing before the Lord. Christ is my all." Father Smith was for many years a useful preacher in the Baltimore Conference.

16. Rev. Joseph Benson. "I could do nothing but pray that I might be *holy*, even as He is holy. Every thing else appeared to be so insignificant as not to deserve a thought. O, how I long to speak of nothing else! . . . My soul was, as it were, *let into God*, and satiated with his goodness. He so strengthened my faith as to perfectly banish all my *doubts*, and *fears*, and so *filled* me with *humble*, *peaceful love*, that I could and did devote my *soul* and *body*, and *health* and *strength*, to his glory and service. . . . *O, what a change hath God wrought in me!* Glory be to God! I am, indeed, put in possession of a *new nature*. . . . Over and over again, with infinite sweetness, did I dedicate myself to God."

17. Rev. Asa Kent. "I have reason to believe, fifty-six years ago this month, God took full possession of my heart, and *filled* me with *pure love*." He tells us that he lost the blessing by not *professing* it. After

seven years of doubt and trial, he obtained the blessing again, and forty-nine years after this restoration he writes, "*I think I may say that for the last forty-nine years I have enjoyed this grace in a greater or less degree.*"

18. Rev. David Stoner. "My heart was *softened*, and *warmed*, and *filled;* my prayer was turned into praises, and I could do nothing but shout, 'Glory be to God!' I felt that God had taken possession of my heart. This morning I enjoy, in part, the sweetness of it. I have been severely harassed with the idea that it was only enthusiasm, or a delusion. But I wish to keep my evidence. I feel nothing contrary to love. I want to be every moment filled with God. Whether I hold or not, I am sure that God took *full possession* of my heart on the 14th of July." Glory to God! he held on, and his able biographers, Messrs. Hannah and Dawson, of the British Conference, state, "From this time the public labors of Mr. Stoner were crowned with more visible and extensive success."

19. Rev. Wilbur Fisk in early life acknowledged his need of holiness as an essential qualification for his holy calling, confessed his inbred sin, and enlisted the prayerful sympathies of a little Christian band at Eastham camp-meeting, and bowed as a humble seeker of Christian purity.

He became a witness of perfect love, and in succeeding years his ministrations and life exhibited the beauty of holiness.

20. Mrs. Edwards, wife of President Edwards,

That eminent lady, Mrs. Edwards, in the year 1742, sought and obtained what she called "the full assurance of faith," and what Methodists call "perfect love," "holiness," and "entire sanctification," and then gives her glowing experience in the following words: "I can not find language to express how *certain* the everlasting love of God appeared; the everlasting mountains and hills were but shadows to it. My safety, and happiness, and eternal enjoyment of God's immutable love seemed as durable and unchangeable as God himself. Melted and overcome by the sweetness of this assurance, I fell into a great flow of tears, and could not forbear weeping aloud. The presence of God was so near and so real, that I seemed scarcely conscious of any thing else.

"At night my soul seemed to be *filled* with an *inexpressibly sweet* and *pure love* to God and to the children of God, with a refreshing consolation and solace of soul which made me willing to lie on the earth at the feet of the servants of God, to *declare* his gracious dealings with me, and breathe forth before them my *love*, and *gratitude*, and *praise*. All night I continued in a constant, clear, and lively sense of the heavenly sweetness of Christ's excellent and transcendent love, of his nearness to me, and of my dearness to him, with an inexpressibly sweet calmness of soul in an entire rest in him.

"My soul remained in a heavenly elysium. I think what I felt each minute during the continuance of the whole time worth more than all the outward comfort

and pleasure which I had enjoyed in my whole life put together. It was a pure delight which fed and satisfied my soul. It was a sweetness which my soul was lost in.

"In the house of God, so conscious was I of the joyful presence of the Holy Spirit, that I could *scarcely refrain* from *leaping with transports of joy*. My soul was *filled* and *overwhelmed* with *light*, and *love*, and *joy* in the Holy Ghost, and seemed just ready to go away from the body. . . . . This exaltation of soul subsided into a *heavenly calm* and a *rest* of soul *in God*, which was even sweeter than what preceded it. My mind remained so much in a similar frame for more than a week that I never could think of it without an inexpressible sweetness in my soul."

Such, dear reader, was the glorious experience of that devoted Presbyterian lady, as given by herself. Can you find a more *strong*, or *clear* and *glowing*, *profession* of "purity," or "perfect love," on record? I have read the great mass of Methodist biography, and am free to say I do not remember one that will equal it.

Hallelujah to the great God! thousands can testify to this same baptism of *power*, of *love*, and of heavenly sweetness which Mrs. Edwards describes, and which she experienced over a hundred years ago. The description of her experience harmonizes perfectly with vast multitudes who have sought and obtained perfect love since her day. She writes a glowing experience; but it falls infinitely short of the reality. The intense *sweetness*, the superior *excellence*, and the divine glory

of Christ's love can never be fully described. An when a soul is entirely sanctified to God, and can truthfully say, as Mrs. Edwards did, "My soul is *filled* and *overwhelmed* with *light*, and *love*, and *joy* in the Holy Ghost, and seems just ready to go away from the body," there is no danger of exaggeration.

21. Dr. Payson. "Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for some weeks a happy resident. The Celestial City is full in view; its glories beam upon me; its breezes fan me; its odors are wafted to me; its sounds strike my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill that may be crossed at a single step whenever God gives permission. The Sun of righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached, and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun, exulting, yet almost trembling, while I gaze upon this excessive brightness, and wondering with unutterable wonder why God should deign thus to shine upon a sinful worm."

22. Rev. E. Owen. "It is now six weeks since I consecrated my all to God. He accepted the offering. *Glory to his name!* From that time all has been peaceful and happy within. God has guided me in all matters in a way to astonish me. His hand appears in all that concerns me. His whole guidance can be

understood only by those who enjoy '*like precious faith*.' My heart, my life, and my preaching have undergone a material change. Since the Lord brought me into this '*large place*,' I have plenty of texts and sermons at hand. Indeed, *every text to me seems like a sermon* of itself. No language can describe my enjoyment for the six weeks past. My faith is *unwavering*. I can now endure 'as seeing Him who is invisible.' It is no longer a mere theory with me that 'all things work together for good to them that love God.' With the apostle, I can say, I 'know' this to be so. *This is living in earnest*. 'GLORY TO GOD IN THE HIGHEST!' Amen."

23. Rev. B. W. Gorham. "I was at first in momentary expectation of some wonderful sensations or views; but I seemed only to be let down into unknown depths of quiet, humble love. There was no more a contest in my soul. All was peace, perfect peace. It was indeed 'the peace of God which passeth all understanding.'

"For a time I had no wish to speak to any one, but remained on my face before the Lord, uttering to myself some of the views presented to my mind by the Spirit — 'God in exchange for a worm' — 'I am thy God' — 'All are yours' — 'The pure in heart shall see God.' These views, as they broke successively upon my mind, seemed to lead me as a guest from room to room and from story to story of a mansion inconceivably rich and beautiful, and all presented by the Holy Spirit to my wondering soul as its own rich heritage in Christ.

"All vain ambition, all distracting solicitude, all pride and self-will, and all fear, whether of future disgrace, or of poverty, or death, were gone; and from that time my spirit has constantly and consciously rested in the bosom of infinite love. It has been a heaven of purity and peace."

24. Lady Maxwell. "How shall I sufficiently praise the Lord that I am still a happy inhabitant of that *delightful land?* Still struggling to scale the mount of holiest love, I have gained some steps, but feel restless to reach the summit. My God is to me as a place of broad rivers, wide and deep. I *rest* in him; I *dwell* in him. Sinking into him, I lose myself, and prove a life of fellowship with Deity so divinely sweet I would not relinquish it for a thousand worlds. It is indeed a narrow path; but love levels every mountain, makes all easy.

"'O love divine, how sweet thou art!'

"When I look back, I rejoice to see what I am saved from; when I look forward, it is all pure expanse of unbounded love. Surely the heaven of heavens is love."

Lady Maxwell enjoyed and professed perfect love for near thirty years. She was led to Christ by Mr. Wesley, and enjoyed his acquaintance during twenty-seven years.

25. Bishop Whatcoat. "After many sharp and painful conflicts, and many gracious visitations also, on the 28th of March, 1761, my soul was drawn out and engaged in a manner it never was before. *Suddenly*

was stripped of all but love. And in this happy state, rejoicing evermore, and in every thing giving thanks, I continued some years with little intermission or abatement, wanting nothing for soul or body more than I received from day to day." Mr. Wakely, in his "Lost Chapters of Methodism," says respecting Bishop Whatcoat, "For purity of character, for self-denial, for deep devotion, for heavenly-mindedness, for divine unction, none of our preachers has ever surpassed him. *Holiness was his constant theme.*"

26. Bishop Asbury professed perfect love as follows: "I live in *patience*, in *purity*, and in the *perfect love of God.*"

27. Rev. William Hunter. "I prayed and wept at his footstool that he would show me all his salvation, and he gave me to experience such a measure of his grace as I never knew before; a great measure of heavenly light and divine power spread through my soul. I found unbelief taken away out of my heart. My soul was filled with such faith as I never felt before. My love to Christ was like fire, and I had such views of him as my life, my portion, my all, as swallowed me up. And O, how I longed to be with him! A change passed upon all the powers of my soul. I may say with humility, it was as though I was emptied of all evil and filled with heaven and God."

28. The Psalmist David. "I have not hid thy *righteousness within my heart.* I have *declared* thy *faithfulness* and thy *salvation.* I have not *concealed* thy *loving kindness* and thy *truth* from the *great congregation.*"

These witnesses of Perfect Love might be greatly augmented if the limits of this volume would allow. Those we have given have been connected with the various branches of the Protestant church of God, and yet they all essentially accord with the Wesleyan views of perfect love. Some of them are among the clearest cases of entire sanctification on record.

Reader, let these testimonies stimulate you to seek after the same grace, and to give all diligence to make your calling and election sure.

"Witnesses can be produced
Of this glorious work of love —
Paul and James, and John and Peter,
Long before they went above.
Hundreds, thousands, tens of thousands
Have, and do, and will appear.
Let me ask the solemn question, —
'Has the Lord a witness here?'"

SECTION TWELFTH.

REASONS WHY EVERY CHRISTIAN SHOULD BE ENTIRELY SANCTIFIED.

93. *Will you present some reasons why every Christian should be entirely sanctified to God?*

1. *It is the* DUTY *of every Christian to be entirely sanctified to God.* God requires his children to love him with all their hearts. Whoever willfully neglects thus to love him commits a great sin. He loses justification, or a sense of pardon, because he commits a known sin by neglecting a known duty. God's authority commands us to be holy. "Be ye holy." *Will you refuse?* (See Sec. XVII.)

2. *It is the most* USEFUL *life you can live.* Other circumstances being equal, you will be useful in proportion as you are holy. God can use a holy soul, because that soul will not take the glory to itself, but will give all the glory to God. "He shall be a vessel unto honor, sanctified and meet for the Master's use." A present and full salvation would not have been made available unless it were needed in order to glorify God.

Bishop Janes says, "A holy church would soon make a holy world. If the church were without spot or wrinkle, or any such thing, her light could not be hid. When the church puts on her entire strength, her influence must be triumphant in the world."

Dr. Foster says, "Let the church attain to this; let

Christians claim their privileges, and come up to the standard, and the world will be a speedy and easy conquest."

3. *A holy life is the* HAPPIEST *life you can live.* Happiness is the quest of every human being; but few find it, because but few are holy. Holiness and happiness are inseparable. By the unalterable decree of God, *holiness* and *happiness* go hand in hand. It is *always joy in the Holy Ghost*, and sometimes "JOY UNSPEAKABLE AND FULL OF GLORY." Wicked men are unhappy, because they are unholy; good men are happy, because they are holy. Holiness and happiness keep exact pace; if you would be very happy, you must be very holy. Entire sanctification makes us more holy than when we were first converted, consequently makes us more happy. Would you bear in your bosom a constant heaven? Seek holiness. Do you want to "rejoice evermore, pray without ceasing, and in every thing give thanks"? Seek holiness. "O that thou hadst hearkened to my commandments! Then had thy peace been like a river, and thy righteousness as the waves of the sea."

4. *It is the* SAFEST *life you can live.* Indeed, there is no real safety any where else. When you were converted, and holiness began in its incipient state, you were proportionately safe; but entire sanctification will make you more holy, and consequently more safe. It casts out all inbred sin, all bosom foes, and leaves the soul free from all things unfriendly to piety. It con-

stitutes the safest possible position on probation ground. Can you be satisfied with any other than the safest way?

5. *If holiness is not sought, there is the utmost danger of* BACKSLIDING. There is no standing still in religion. Not to go forward is to go back. Israel could not stay on the borders of the promised land; they had either to go over or measure their steps back into the wilderness. (See Sec. XVII.)

6. *You should be entirely sanctified because* GOD DESIRES IT. "This is the will of God, even your sanctification." God is *essentially*, *absolutely*, *unchangeably*, and *transcendently* HOLY. He infinitely loves holiness, and infinitely hates sin. He delights only in that which possesses his own nature, and bears his own image. He is the infinite model and source of holiness. He desires that all his creatures should be holy. "Because it is written, Be ye *holy*, for I am *holy*." "Thou shalt be called Hephzi-bah, and thy land Beulah; for the Lord delighteth in thee." Holiness is the grand object and aim of the gospel economy. For this purpose Christ died, the Holy Scriptures were given, the means of grace instituted, and the work and agency of the Holy Ghost furnished.

7. *You should seek holiness because it has in itself* INTRINSIC EXCELLENCE *and* GLORY. It brings a whole *constellation of virtues* into a single heart — perfect love, perfect faith, perfect humility, perfect patience, and perfect purity. Here are riches and honors, like the

source whence they emanate, glorious as heaven and lasting as eternity. These graces constitute the richest adornment of our nature. The garments of holiness are for *glory* and *beauty*. Will you seek purity?

8. GRATITUDE *to God should lead you to seek holiness.* Look at what he has done for you. When you were in your sins, he convicted, pardoned, and regenerated your unworthy soul. Should you not be as entire now in the service of God as you were in the service of the devil? You are under infinite obligations of love and praise to God. He has given you his *Son*, his *Truth*, and his *Spirit*. He has provided for you a *seat in heaven*, a *robe of righteousness*, a *harp of gold*, a *crown of glory*, and a *special place in the center of his eternal love*. Will you seek purity?

9. *The* INTERESTS *of the* REDEEMER'S KINGDOM *demand that you should be entirely sanctified to God.* How can you glorify God fully without it? The lives of Christians are to be the practical exponents of the holy principles of Christ's spiritual kingdom. "Ye are the light of the world." Millions of sinners are perishing for want of a holy ministry and membership. For the want of entire sanctification, multitudes in both the ministry and membership do but little for God and the salvation of souls.

10. *You should be entirely sanctified, because the more holy you are in this world,* THE MORE GLORIOUS WILL BE YOUR REWARD IN THE WORLD TO COME. There will be different degrees of glory in heaven, because every man

will be rewarded according to his works. "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also in the resurrection of the dead." Let us be made holy, that we may be fit to work, and then let us work hard and wisely, that we may have a glorious reward.

If Christian holiness will make you more happy render you safer and more useful, shield you from backsliding, express your gratitude to God, and enable you to glorify him in a higher degree than you could possibly do without it, you will feel it your *indispensable duty* to seek it, and not give up the pursuit until you obtain it.

11. Let me close this question with the following, from the able pen of Dr. Foster: "Motives to holiness! where shall we not go to find them? What direction shall we take to elude them? Are they not every where? Do they not come down from the heavens, and spring up from the earth? Do we not feel them within, and behold them without us? Is there any thing that has a voice that does not preach it? Nay, do not even mute and dumb things urge it, with silent but persuasive eloquence? What is heaven but an eternal monument of its glory? What is hell but a terrible and endless declaration of its necessity? The happiness of the former and the anguish of the latter equally impress it upon the hearts of thoughtless mortals. Indeed, turn where we will, whether to time or

eternity, to the throne or the abyss, a million arguments commend it to us, a million voices urge it upon us."

Reader, we are approaching a holy God, a holy heaven, and a company of saints and angels who cry, "Holy, holy, holy is the Lord God Almighty; heaven and earth are full of his glory."

SECTION THIRTEENTH.

MINISTERS SHOULD BE ENTIRELY SANCTIFIED.

94. *Is it not vastly important that every minister should be entirely sanctified to God?*

1. It is. Holiness is a prominent element of efficiency in the ministry. No other qualification will answer in its place. Talents, learning, and popularity, without holiness, will be "as sounding brass and a tinkling cymbal." Without it, the minister can neither *preach*, or *pray*, or *live*, as he should. There is a *point*, a *strength*, a *fullness*, an *energy*, and an *unction*, needed in the ministry which can not be obtained without holiness. It is our solemn conviction that it would be infinitely better for the church and the world, if every unsanctified minister would suspend all effort in every other direction, till, "with strong crying and tears," he receive the cleansing baptism of the Holy Ghost.

After the disciples received their great commission, they were *repeatedly commanded* to tarry in the city of Jerusalem until they received *power from on high*. Although they had been under the immediate tuition of the *Master* himself, (which was better than any theological school in the world,) yet they were not fit to preach and labor in the vineyard of Christ without "*the promise of the Father*" — *the baptism of the Holy Ghost, the endowment of power.*

"Perfect love casteth out fear," and ministers need

it in order to be faithful to all classes, saints or sinners, in or out of the church of God. Perfect love makes fearless ministers. It enables them to labor in the strength of God with perfect freedom from all fear of the *rich*, the *influential*, or the *wicked* of their congregations. Through the teachings and power of the Holy Ghost, the manner of their preaching is "*warning every man and teaching every man;*" the matter of their preaching, "*Christ in you the hope of glory;*" and the end of their preaching, "*that they might present every man perfect in Christ Jesus.*"

Every minister should obtain sufficient grace to be saved from the fear of man, and be filled with a reverential, filial fear of God. Ministers have trials and temptations peculiar to themselves, and need the perfect love of God to give them constant and complete victory over all their foes, and keep them from swerving from the path of duty. Nothing but the power and dominion of grace in a pure heart can wholly save any man from being affected in his ministerial work by his *pocket-book*, his *reputation*, or the *frowns*, or *smiles*, or *praise of men*. It requires perfect love to make us dead to all these things, and keep our "eye single," and "our whole body full of light."

O, how very much every servant of Christ needs a clear witness of complete purity and perfect love, in order to the utmost efficiency in the work of the ministry. The importance of the work, its difficulties, and the fearful responsibilities involved, all demand the best possible moral preparation. The ministers of our holy

religion should be sanctified, wholly, to a man, so as to stand in united solid phalanx against the combined powers of earth and hell. How strikingly Charles Wesley expresses this in the following lines!—

"Stand then in his great might,
With all his strength endued;
But take to *arm* you for the fight
The *panoply* of God.

"Leave no unguarded place,
No weakness of the soul;
Take every virtue, every grace,
And fortify the whole.

"Indissolubly joined,
To battle all proceed;
But arm yourselves with all the mind
That was in Christ our head."

What terrible, what glorious havoc such a body of holy men would make in tearing down Satan's kingdom, and winning victories for Jesus! The constant triumphs of such men fill heaven with joy, and hell with consternation. The great want of the church, the world, and the times, is a ministry *filled with the fire, love, and power* of the Holy Ghost. *True, invincible, holy men of God.* I pray the Lord to raise up and thrust out fifty thousand such during the next ten years.

2. Dr. Jesse T. Peck says, "How can her ministers thoroughly and effectually 'show the house of Jacob her iniquities, and God's people their sins,' and lead them to the cleansing blood, while they are themselves neither made 'perfect in love,' or 'groaning after it.' The cause of such lamentable weakness in these Heaven

sanctioned efforts stands out as clear as the sun. Many of us, to whose charge the work is solemnly committed, are sanctified but in part; and with deep solicitude, but strict fidelity, we must add, some of us *seem content to remain so.*"

3. President Mahan writes, "I must myself be led by the Great Shepherd into the 'green pastures, and beside the still waters,' before I could lead the flock of God into the same blissful regions."

How can a man be a safe *pilot* amid the rocks and shoals of a sea he has never traversed? If ministers would successfully lead the children of God over into our spiritual Canaan, they must first go over themselves and taste the sweets of that land "*flowing with milk and honey.*"

Dear brethren in the ministry; allow an unworthy fellow-laborer to ask you in the language of another, "How can we expect to send the people ahead of us? If we know the way better than they do, should not our superior knowledge be accompanied by a superior life? Have not the people a right to expect it? O, let us go before them, and be able to say, *Follow us, even as we follow Christ.*"

4. Rev. Charles G. Finney says, "To me it seems very manifest that the great difference in ministers, in regard to their spiritual influence and usefulness, does not lie so much in their literary and scientific attainments as in the measure of the Holy Ghost which they enjoy.

"A thousand times as much stress ought to be laid upon this part of a thorough preparation for the minis-

try as has been. Until it is felt, acknowledged, and proclaimed upon the housetops, rung through our halls of science, and sounded forth in our theological seminaries, that this is altogether an indispensable part of the preparation for the work of the ministry, we talk in vain and at random when we talk of the necessity of a thorough preparation and course of training.

"I must confess that I am alarmed, grieved, and distressed beyond expression, when *so much stress* is laid upon the necessity of mere human learning, and *so little* upon the necessity of the *baptism* of the *Holy Ghost*.

"Of what use would ten thousand ministers be without being baptized with the Holy Ghost? Ten thousand times ten thousand of them would be instrumental neither in *sanctifying* the church nor in *converting* the world."

5. Dr. George Peck says, "How important is a holy ministry! Well was the injunction given, '*Be ye clean that bear the vessels of the Lord.*' The church will scarcely take a higher stand in religion than that which is occupied by the ministry. *And the ministry will lead the flock on in paths of peace and holiness in the same proportion in which they are themselves possessed of the spirit of holiness.*"

"The arguments that convince, and the words that burn, come from sanctified lips — come blazing from a heart itself *on fire with the perfect love of God.*"

6. Rev. Henry Smith wrote a long letter to Bishop Asbury after the Lord sanctified his soul; the following is an extract: "Glory be to God in the highest, I

am unspeakably happy. The half respecting perfect love has never been told me. O, how I long for all Christians, Christian ministers in particular, to be made partakers of perfect love! . . . O, if all our preachers enjoyed perfect love, how they would scatter the holy fire through the cities, towns, and country! Our enemies themselves would be constrained to call the Methodists the holy people, the redeemed of the Lord. *The Lord grant you great success in* STIRRING UP THE PREACHERS TO SEEK AFTER HOLINESS."

95. *Does not the blessing of entire sanctification secure the best possible moral qualification to preach holiness?*

It does. The experience of this blessing furnishes the power and impulse to preach any doctrine of the gospel, especially the doctrine of holiness. Such a minister can preach holiness, and say, "We speak that which we do know, and testify that which we have seen." With such, there will be no apologizing for delaying to preach on the subject; but the holy fire burning within will flame out, and holiness will be preached and offered to all who "hunger and thirst after righteousness."

Before Henry Smith enjoyed the blessing, he preached it merely because it was in his creed. He says in a letter to Bishop Asbury, "When you, sir, was *enforcing the necessity of preaching sanctification*, 'not in a *commonplace way*, but to *feel the importance of it*,' it sunk deep into my heart; for I knew I had been guilty of preaching sanctification *merely because it was in my creed.*"

We fear Mr. Smith has not been the only one who has preached it *merely because it was in his creed.* It should be preached with a *heart full* of it.

"Add to the present power of our ministry," says an able writer, "the full measure of that which our fathers had in the possession of the Holy Ghost in every sermon for the specific purpose of present conviction of sin and the conversion of the sinner, and you add a *hundred fold* to their power.

"Then with all your learning, with your heavy ordnance, fire no longer *cold shot*, but thought red hot with the Holy Ghost; teach and preach as though angels crowded your pulpit stairs and railings, waiting to carry the tidings home of the conversion of sinners. Then, as of old, souls will now be converted under the preaching of the word, and a universal awakening will bless the churches in which you labor."

96. *What do you think the chief cause of so little preaching on this subject?*

Undoubtedly it is because so few of the ministry enjoy it themselves.

1. Dr. J. T. Peck says, "But there are reasons why holiness is not more faithfully preached. It is hard to raise the *stream* higher than the *fountain.* It is hard to preach what we have never experienced, and the fear of the reproach, 'Physician, heal thyself,' we doubt not hinders many of us from charging home upon the members of the churches their remaining corruptions, their neglect of 'the blood' that 'cleanseth from all sin,' and

their exposure to apostasy and final ruin in consequence.

"Every command to the disciples of Christ uttered by us from the word of God, 'Be ye holy,' would condemn us; every promise urged for the encouragement of seekers for the blessing, would excite the inquiry, *Why does not the preacher lay hold of the promises?* Alas! how many have been deterred from preaching a present, rich, and full salvation, by the terrors which these interrogatories have inspired!

"We can thus see how it is that we have so little preaching on the subject of holiness. The *want* of *experience* renders it *unpleasant* to do it, and *hard* to do it *truthfully* and *effectually*."

97. *There is a want of harmony between the directions which Mr. Wesley gave at successive periods of his public ministry in regard to preaching and professing holiness. How do you account for this?*

Mr. Wesley's mind underwent some changes concerning Christian perfection during his early ministry. He had occasion to modify some expressions, and change his opinions somewhat several times before he became fully established in the doctrine. There was a great revival of holiness about 1760, and we have no reason to believe that his views changed at all after that time. He died in 1791.

If Mr. Wesley had some misgivings in reference to preaching and professing holiness during his early ministry, there was a change in his mind, and in his more

mature opinion urged the importance of both, without any misgivings, during many years. It is a common thing for those unfriendly to the cause of holiness to quote Mr. Wesley's *early* and *abandoned views*, which conflict somewhat with his *mature* and *most reliable ones*.

SECTION FOURTEENTH.

HOLINESS MUST BE PREACHED.

98. *Should the doctrine and practice of Christian Holiness be faithfully preached?*

1. Without hesitancy, I reply, this subject should receive (as it demands) great prominence in all our ministerial labors. While it should not be the *only topic* in our pulpit ministrations, it should be a *prominent one*. The apostle Paul states the great object of an established Christian ministry to be "*for the perfecting of the saints.*" In regard to his own labors, he says, "We warn every man, and teach every man, . . . that we may present every man *perfect* in Christ Jesus." The minister of Christ should give the doctrine and practice of holiness the same prominence the Bible gives it — *no more, no less.*

Dr. Foster says, "It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme, from the alpha to the omega, from its beginning to its end. Holiness! holiness needed, holiness required, holiness offered, holiness attainable, holiness a present duty, a present privilege, a present enjoyment, — is the progress and completeness of its wondrous theme! It is the truth

glowing all over, welling all through revelation — the glorious truth which *sparkles*, and *whispers*, and *sings*, and *shouts*, *in all its history* and *biography*, and *poetry*, and *prophecy*, and *precept*, and *promise*, and *prayer* — THE GREAT CENTRAL TRUTH OF THE SYSTEM."

2. Rev. John Wesley says, "Therefore let *all* our preachers make a point to *preach* of perfection to believers *constantly*, *strongly*, *explicitly*." . . . "*I doubt not we are not explicit enough in speaking on full sanctification, either in public or private.*"

"I am afraid Christian perfection will be forgotten. Encourage Richard Blackwell and Mr. Colley to *speak plainly*. A general faintness in this respect has fallen on the whole kingdom. Sometimes I seem almost weary of *striving* against the *stream* of both *preachers* and *people*."

"*Let us strongly* and *closely insist upon inward holiness in all its branches.*" . . . "We ought to be continually pressing after it, and to *exhort all others* so to do."

3. Dr. Adam Clarke says, "If the Methodists give up preaching entire sanctification they will soon lose their glory." . . . "This fitness, then, to appear before God, and thorough preparation for eternal glory, *is what I plead for, pray for, and heartily recommend to all true believers*, under the name of *Christian perfection*."

"Let all those who retain the apostolic doctrine, that the blood of Christ cleanseth from all sin in this life, *press every believer* to go on to perfection, and expect

to be saved, while here below, into the fullness of the blessing of the gospel of Christ."

4. Dr. Jesse T. Peck says, "Holiness must be preached. God has appointed a ministry for that very purpose. 'He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints,' &c."

"The duty of ministers is plain; to set the whole work of grace upon the heart, constantly and plainly, before the people; . . . to hold out, with the clearness of light, to the Israel of God, every where, the glorious privilege of *perfect love*, and *urge* it; not as all the gospel, but the grand result sought in the gospel; not merely as a privilege and a probability, but as a *duty*, as an attainment, which we are in danger of missing, and which is indispensable to our ultimate preservation in the favor of God, and our introduction into heaven."

5. Dr. Stephen Olin writes, "I trust the day is near when our church will bear a clearer *testimony* on this subject. *It was the peculiarity of early Methodism.* . . . I do not for a moment allow myself to doubt that the great plan of redemption provides for a perfect work here below. I can take no view of the gospel which tolerates lower views. *I can not* PREACH *the gospel in any other light.*"

6. Bishop Asbury wrote to the Rev. Henry Smith, and closed his letter as follows: "Night comes on, and I will close with saying, '*Preach sanctification, directly and indirectly, in every sermon.*'" He wrote to

another, "O, purity! O, Christian perfection! O, sanctification! It is heaven below to feel all sin removed. *Preach it*, whether they will hear or forbear. PREACH IT."

During a season of sickness, he makes this record: "I have found, by secret search, that I have not preached *sanctification* as I should have done; if I am restored, this shall be my *theme more pointedly than ever*, God being my helper."

Again he says, "I am *divinely impressed* with a charge to *preach sanctification in every sermon*."

Rev. J. B. Wakeley says, "*Holiness was the constant theme of Bishop Whatcoat*."

7. Dr. Foster says, "Let the pulpit *experience* and *teach* this glorious privilege as a *common* part of their *mission*, and as it deserves to be taught, and a great evil will be obviated."

8. Bishop McKendree wrote the following to the eloquent Summerfield: "But superior to all these, I trust you will ever keep in view, in *all your ministrations*, the great design which we believe God intended to accomplish in the world, in making us a 'people that were not a people'—I mean the knowledge, not only of a *free* and a *present*, but also a *full salvation;* in other words, a salvation *from all sin* unto *all holiness*.

"INSIST MUCH ON THIS; build up the churches *herein*, and *proclaim aloud*, that 'without holiness no man shall see the Lord;' under the guidance of the *Spirit of holiness*, this doctrine will be acknowledged of God: 'signs will follow them that believe' and press after

this uttermost salvation, and our people will bear the mark of their high calling — become a holy nation, a peculiar people."

9. The Rev. George Pickering, after fifty years in the ministry, in his semi-centennial sermon, exhorts his brethren to "*preach* to the people the blessed doctrine of *holiness;*" adding, "This is the *only thing* that will hold the Methodist church together."

When on his dying bed, being visited by all the ministers of Boston, grasping the hand of the brother who was acting as spokesman for the whole, he exclaimed, "Tell, O, tell the brethren to preach Christ and him crucified, an all-able, all-powerful, all-willing, all-ready Saviour, a present Saviour, saving now. Preach, 'Now is the accepted time, now is the day of salvation.' *O, tell them to preach holiness. Holiness* is the principal thing. *Preach holiness*, HOLINESS, HOLINESS! *God help you to preach holiness.*" Thus ended the dying charge of that holy man, George Pickering, of the New England Conference.

10. The venerable Henry Smith, of the Baltimore Conference, writes, "My brother, is your *soul fired with perfect love?* PREACH PERFECTION. *It is the marrow of the gospel* — food for a soul athirst for God. I am happy to inform you that I have seen preachers upon their knees, bathed in tears, for hours crying aloud for help from God against their inbred foes, and until, through faith, they got the victory."

11. Rev. William Bramwell writes to a minister, "Preach a present salvation, and pray for present bless-

ings; *the Lord always prospers this plan. Preach sanctification* as a blessing *now* to be received by faith."

99. *Is there not a serious lack on the part of the ministry in preaching on this subject?*

1. There certainly is, and especially in the Methodist ministry, whose special work is "*to spread scriptural holiness over these lands.*" We are compelled to believe there is much less prominence given to this subject in our ministry than there should be. There is a serious neglect among us in not adhering to the *matured advice* of our great founder under God. "Therefore *all* our preachers should make *a point* of preaching *perfection* to *believers* CONSTANTLY, STRONGLY, and EXPLICITLY; and ALL believers should mind this *one thing*, and *continually agonize for it.*" This direction was given by Mr. Wesley in his mature years, and after an experience in the gospel ministry *unequaled* since the days of the apostles.

2. Dr. Jesse T. Peck says, "We fear attention has not been called so distinctly and forcibly to the doctrine of holiness as it should have been. Sermons have generally stopped short of it. Other fundamental doctrines of the gospel have been allowed *paramount* attention." . . . "Alas! the truth can not be denied. The great privilege and duty of present salvation from all sin *is omitted in so large a number of sermons* as to leave many in doubt whether there be any such gospel, and *grievously* to *discourage* and *mislead* those whose spirits pant for full redemption."

How true in many places, at this day, the declaration of Mr. Wesley at one period of his ministry: "I find *almost all* our preachers, in every circuit, have done with Christian perfection. They say they believe it; but they *never preach it, or not once in a quarter.*"

100. *Is the doctrine and experience of holiness the great peculiarity of Methodism?*

It was strikingly so in early Methodism, and is claimed to be so now by our leading writers.

1. Mr. Wesley said, "It is the grand *depositum* which God has given to the people called Methodists; and *chiefly to propagate this*, it appears, God raised them up." . . . "God then thrust them out to raise a *holy people.*"

2. "We believe that God's design in raising up the preachers called Methodist in America was to reform the continent, and *spread scriptural holiness over these lands.*" This statement has been subscribed by every Methodist bishop.

3. The late lamented J. V. Watson says, "Holiness! it is the ark of the Lord among our doctrinal ideas. . . . It is the very essence of our spiritual life, the *vital artery* of our *whole system.* It is the *central sun* around which the satellites all revolve in harmony, rejoicing in its brood, warm, genial, life-imparting smile. O for holiness individually in the membership! O for a holy ministry! Together they make an omnipotent church."

4. Dr. George Peck says, in his able and standard work

on Christian perfection, "The doctrine of *entire sanctification*, as a distinct work wrought in the soul by the Holy Ghost, is *the* great *distinguishing doctrine* of Methodism. This given up, and we have little left which we do not hold in common with other evangelical denominations."

5. Dr. Adam Clarke says, "I know *that people* well in whose *creed* the doctrine of 'salvation from all sin in this life' is a *prominent article*."

6. Mrs. H. A. Rogers gives an account of one of Mr. Wesley's sermons as follows: "He confined his discourse to the particular doctrines committed to the Methodists, and *insisted* that the doctrine of *Christian perfection* was *the one peculiar point* they were called to *preach* and *practice*, and that no other people under heaven did clearly *insist* on this as a *present* and an *instantaneous salvation;* that they who did not *preach* it, or *believe* it, were *no Methodists*."

7. Mr. Carvosso says, "I can say it [holiness] is old and *proved Methodism;* for on the 13th day of this month, (March, 1825,) it will be fifty-three years since I obtained the evidence in believing that the blood of Jesus Christ, the Son of God, cleanseth from all sin."

SECTION FIFTEENTH.

HOLINESS PREACHED IN EARLY METHODISM.

101. *Was the doctrine of Christian Perfection preached much in Mr. Wesley's day?*

1. Mr. Wesley says, "If I were convinced that none in England had attained what has been so *clearly* and *strongly preached* by such a *number* of *preachers*, in *so many places*, and for *so long a time*, I should be clearly convinced that we had all mistaken the meaning of those scriptures." He says in another place, "I still think, to disbelieve all the *professors* amounts to a denial of the thing. For if there be no living witnesses of what *we have preached for twenty years*, I can not, dare not, preach it any longer." (See Sec. XXII. Ques. 177.)

2. Mr. Bramwell says of his day, "They who had not received the blessing of *justification* were *urged* not to rest until they had obtained it, and they who were *justified*, not to rest until they were *sanctified*."

3. Rev. William Hunter, one of Mr. Wesley's most useful preachers, says, "From the time the Lord gave me to experience this grace, I became an *advocate* for the glorious doctrine of Christian perfection, according to the light he had been pleased to give me. *I bear a testimony of this wherever I go, and I never find my soul so happy as when I preach most upon the blessed subject.*"

102. *How did William Bramwell, one of Mr. Wesley's preachers, treat the subject of holiness in his ministry?*

His biographer tells us, "He *unceasingly* pressed upon his hearers the necessity of Christian holiness, and so preached this doctrine as to manifest he was himself habitually grounded and settled in the experience of it. He raised the standard of Christian experience as high as the Scriptures do, and yet placed it within the reach of every justified person. *He gave believers no rest* till they sought with all the heart to be fully saved from sin.

"On the entire destruction of sin, and the complete renewal of the heart in holiness, *he preached decidedly.* This was his *constant*, his *favorite theme.* To be cleansed from all sin, to be perfected in love, was the grand object of his preaching, and the constant experience of his heart. Never did he preach with more energy, never did a greater divine unction attend his word, than when he *pressed* the Christian, the Methodist doctrine of entire sanctification from all sin, the utter destruction of all inbred evil, and the restoration of the whole soul to the image of God."

103. *Did Mr. Bramwell find opposition in the church to his labors for the promotion of holiness?*

He did, and often mentioned it in his journal. In writing to a preacher, he says, "Live in it, talk about it, preach it, and enforce it with all patience, with all meekness, with all kindness; and if you do this, *hell*,

the *world*, and numbers among the *Methodists*, yea, *some leaders*, *if not preachers*, will in some artful way seek to hinder your success."

104. *Did the early Methodist preachers in this country make holiness a prominent item in their ministry?*

They did, and preached it *clearly* and *powerfully* all through the land; such men as Bishop Asbury, Bishop McKendree, Bishop Hedding, Jesse Lee, George Pickering, Billy Hibbard, Freeborn Garrettson, and Benjamin Abbott. These men went proclaiming this doctrine all over the country.

1. Father Kent, a leading member of the New England Conference for many years, wrote to the "Guide to Holiness" as follows: "*I think the preachers*, *fifty or sixty years ago*, were generally more particular in explaining the doctrine of holiness of heart, and more *earnestly urged* the necessity of going on unto perfection, than is the case among us at the present time." Dr. Olin says, "Preaching holiness was a *peculiarity of early Methodism*."

2. The following are a few quotations from the journal of an old and primitive Methodist preacher: "I then met the society, and impressed sanctification upon them." "The work of the Lord went on among the people, and I continued to impress the necessity of sanctification upon believers." "I gave them a word of exhortation, and *insisted* on sanctification and holiness of heart." "I impressed sanctification on them

with all the power and ability that God had given me." "I met the class, and pressed them to seek sanctification."

"Since I have been a preacher, I have kept an account of two hundred and twenty-four souls that I have seen sanctified. When I rode Cecil circuit I saw thirty sanctified and forty-three justified." "In twelve weeks God sanctified about fifty, and justified many." See the opinion of the old New York Conference concerning this primitive Methodist preacher. (See Sec. X. Ques. 90.)

3. The biographer of Bishop George says, "Holiness of heart and life, as inculcated by Mr. Wesley and his coadjutors, was his *constant* theme in public and private."

4. Dr. Bangs says in his History of the Methodist Episcopal Church, "The doctrine more especially *urged upon believers* [in early Methodism] was that of *sanctification* or *holiness* of heart and life, and this was *pressed* upon them as their *present* privilege, depending for its accomplishment *now* on the faithfulness of God, who had promised to do it. It was this *baptism of the Holy Ghost* which *fired* and *filled* the *hearts* of God's *ministers at that time*."

SECTION SIXTEENTH.

HOLINESS IDENTIFIED WITH THE PROMOTION OF THE GENERAL WORK OF GOD.

105. *Is the promotion of the general work of God identified with the preaching and the promotion of holiness?*

1. Mr. Wesley says, "I examined the society at Bristol, and was surprised to find fifty members fewer than I left in it last October. One reason is, *Christian perfection* has been *little insisted* on; and wherever this is not done, be the preachers ever so eloquent, there is little increase, either in number or in the grace of the hearers."

"I preached at Bradford, where the people are all alive. Many here have lately experienced the great salvation, and their zeal has been a general blessing. Indeed, this I always observe, *wherever a work of sanctification breaks out, the whole work of God prospers.* Some are convinced of sin, others justified, and all stirred up to greater earnestness for salvation."

"I found the plain reason why the work of God had gained no ground in this [Launceston] circuit all the year. *The preachers had given up the Methodist testimony.* Either they did not speak of perfection at all, (*the peculiar doctrine committed to our trust,*) or they spoke of it only in GENERAL TERMS, *without urging the believers* to go on unto perfection, and to expect it

every moment. And *wherever this is not done*, the work of God does not prosper."

"Here began that glorious work of sanctification which had been nearly at a stand for twenty years. But from time to time it spread; and wherever the work of sanctification increased, *the whole work of God increased in all its branches.*"

"The more I converse with the believers in Cornwall, the more I am convinced that they have sustained great loss for want of hearing the doctrine of Christian perfection clearly and strongly enforced. *I see, wherever this is not done, the believers grow dead and cold.* Nor can this be prevented but by keeping up in them an hourly expectation of being perfected in love."

"Where Christian perfection is not strongly and explicitly preached there is seldom any remarkable blessing from God; and consequently little addition to the society, and little life in the members of it. Therefore if Jacob Rowell is grown faint, and says but little about it, do *you* supply his lack of service. *Speak, and spare not.* Let not regard for any man induce you to betray the truth of God. *Till you press the believers to expect full salvation now, you must not look for any revival.*"

"I hope brother C. is not ashamed to *preach full salvation, receivable now by faith.* This is the word which God will always bless, *and which the* DEVIL PECULIARLY HATES; therefore he is constantly stirring up both his own children and the weak children of God against it."

Mr. Wesley wrote to Freeborn Garrettson, "The more *explicitly* and *strongly* you *press all believers* to aspire after *full sanctification* as attainable *now*, by *simple faith*, the more the *whole work* of God *will prosper*."

2. Dr. Olin says, "For nearly the last half century little has been said about it in this country. Now the doctrine is reviving again. *With it will come many blessings — great power and grace.*"

3. Rev. J. V. Watson says, "We have often known revivals of religion to commence under the preaching of holiness; and though there is a diversity of operations, and the officiating minister must be the judge of what is most fitting in the case, yet we have always considered it a safe place to begin."

4. Bishop McKendree said to Summerfield, "Never forget that no doctrine which we have ever preached has been more owned by the *Head of the Church;* and I doubt not the success of your mission may mainly depend upon your zealously holding forth this great salvation."

5. Dr. Jesse T. Peck says, "The work of God strengthens and revives, and sinners are saved by scores and hundreds by the living power of perfect love."

6. Rev. William Bramwell writes to Mr. Sigston, "But I am certain the doctrine of ENTIRE SANCTIFICATION is upon the decline; and if it is not enforced there will follow a declension in the work among the people I do not see how this is to be restored among us; be-

cause the greater part of the persons in authority, arising from *riches*, &c., are much averse to this in their minds. And as the number of such authorities increases the doctrine will decrease; and this from fear of displeasing such authorities. Here the glory is departing, and, I fear, will depart. We have to pray that the number of those may be increased who *boldly, as at* THE FIRST, declare the whole counsel of God."

7. Lady Maxwell says, "A *full salvation* has this last year been more insisted on in *public*, which has answered *valuable purposes*." Again she writes, "The *peculiar* privilege of God's children has been more insisted on in *public* this last year than formerly here; of consequence *they increase* who seek it, both in *numbers* and grace. May our God raise up many *witnesses* of it."

8. Dr. Stevens, in his "History of Methodism," says of the early Methodist preachers, "Every one of them, at his reception into the traveling ministry, avowed his belief in the doctrine, and that he was '*groaning after*, if he had not already attained, this exalted grace. *Perhaps no single fact affords a better explanation of the marvelous success of Methodism.*

"Wesley *observed* and *declared* that wherever it was preached *revivals* usually prevailed. 'It is,' he said, 'the grand *depositum* which God has given to the people called *Methodist*, and chiefly to propagate this, it appears, God raised them up. Their mission was not to form a religious party, *but to spread holiness over these lands.*' The doctrine of personal sanctification

was, in fine, the great *potential* idea of Methodism." . . . "These holy men, in making an entire public sacrifice of themselves, did so as a part of an entire consecration to God, *for the purpose of their own entire sanctification*, as well as their usefulness to others."

9. A modern writer says, "Those men, in all ages, who believed in the doctrine of entire sanctification in this life, enjoyed it, preached it, lived it, and witnessed it, by every thought, look, word, action, held on to it definitely, publicly, and practically, were *the* men of the times." . . . "So in the days of Wesley, Fletcher, Carvosso, Lady Maxwell. Mark, also, the labors of brother Caughey, the revivalist. Why are thousands on thousands born into the kingdom annually through his instrumentality, blessed of God, filled with the Holy Spirit? The truth is, he pours in the *liquid flame* of full salvation, the burning lava of this gospel grace. 'Holiness to the Lord' is written on his banner. 'Come out from among them, be ye separate, and touch not the unclean thing,' is brought home with the sledge-hammer of omnipotent bearing.

"Look, moreover, at Dr. Palmer, and his consecrated wife. What are they doing? Mark their footsteps! Satan trembles, falls as lightning at their approach. Wherever they go, God is with them, to bless, convert, purify, and sanctify. What is the secret of their unparalleled success? The doctrine of holiness is first, midst, last, always. They believe it, profess it, enjoy it, live it, publish it. God owns it in the awakening, converting, and sanctifying of thousands on thousands."

10. The following is from the pastoral address of the General Conference of 1840 : —

"The doctrine of *entire sanctification* constitutes a leading feature of *original* Methodism. But let us not suppose it enough to have it in our standards ; let us labor to have the *experience* and the *power* of it in our hearts. Be assured, brethren, that if our *influence* and *usefulness*, as a religious community, depend upon one thing more than any other, it is upon our carrying out the great doctrine of sanctification in our life and conversation. When we *fail to do this*, then shall we lose our *preëminence ;* and the *halo of glory which surrounded the heads and lit up the path of our sainted fathers, will have departed from their unworthy sons.* O brethren, let your motto be, 'HOLINESS TO THE LORD.'"

SECTION SEVENTEENTH.

RESULTS OF NOT SEEKING HOLINESS.

106. *What are the results of neglect to seek holiness?*

1. *It affords fearful advantage to the great enemy, the devil.* He comes to enslave the soul with *fear*, to inflate it with *pride*, to inspire it with the *love of the world*, to inflame its *lusts*, to excite to *anger*, to *obscure* the path of duty, and induce *rebellion* against God. In the soul but partially sanctified Satan finds some *tendency*, more or less, to unbelief, to fear, to pride, to covetousness, to lust, and, indeed, to every sin. The seed of all sin is yet in the heart. What a fearful advantage is thus allowed to the enemy!

2. *It lays the foundation for frequent defeat in spiritual conflicts.* Sinning and repenting, rising and falling, are prominent characteristics of those who refuse to seek the blessing of holiness. How truthfully does this familiar stanza describe the lives of multitudes of converted men! —

> "Here I repent, and sin again;
> Now I revive, and now am slain —
> Slain with that same unhappy dart
> Which, O, too often wounds my heart."

Dr. Jesse T. Peck says, "We are compelled to declare that, in our honest judgment, there are few cases of only partial sanctification in which every single

day does not make bitter work for repentance. . . . How many, through the influence of remaining depravity, have been betrayed into *angry passions*, into *vanity*, *pride*, and *unbridled lusts!* How many have gradually yielded to the suggestions of an evil heart, and found, at length, that their *strength* was lost, their *confidence* gone, their *Saviour* grieved, and their souls brought into bitter condemnation!"

3. *It is the origin of those grievous apostasies which have dishonored the church and ruined souls.*

1. Dr. J. T. Peck writes as follows: "Can there be any question of this? Who, that believes in the possibility of either temporary or final apostasy, could suggest a mode of backsliding more effectual, more inevitable, than to allow the sinful propensities of our nature to remain undisturbed — to disobey the great law of progress, which is revealed as sacredly binding upon every converted man?"

2. Dr. George Peck says, "Leaving 'first principles,' and going on to perfection, is the only way to be secure against final and total apostasy. . . . If, then, we do not wish to end in the flesh, to fall from grace, to lose our first love, to be deprived of the talent committed to us, to have the candlestick removed out of its place, and finally to be cast into outer darkness, we must leave the things which are behind, and go forward to those which are before. . . . It is our *only security against utter apostasy*, *the dismal gulf of infidelity*, *and the pit of hell.*

"If we resist or neglect it, we are guilty of *disobe*

dience; we contract *guilt*, and come into *condemnation.* What, then, is the condition of those Christians who do not seek at all the entire sanctification which God requires? Are they *doing the will of God?* Let all concerned lay their hand upon their heart, and decide this question according to truth and evidence. I must not be understood to say that all who are not entirely sanctified are in a state of damning sin: this sentiment I have explicitly and honestly disavowed on a former occasion.

"But what I do mean is, that those Christians who *do not seek, and seek* CONSTANTLY, for an *entirely sanctified nature*, FALL INTO CONDEMNATION. And I may add that this *condemnation* must be removed by *pardon*, upon *repentance*, or it will finally '*drown the soul in destruction and perdition.*' "

3. Rev. Timothy Merritt says, "If Christians would not backslide, and bring a reproach upon the cause of Christ, they must go on to perfection. There is no medium between going forward and drawing back. As soon as any one *ceases to press forward*, he *declines* in spiritual life."

4. Professor Finney says, "No man can be a Christian who does not sincerely desire it, and who does not constantly aim at it. No man is a friend of God who can acquiesce in a state of sin, and who is satisfied and contented that he is not holy as God is holy."

5. Mr. Wesley's views are presented by Dr. Peck as follows: "We must either be in possession of this high state of grace, or be *pressing after it*, if we

would retain the favor of God, and be certain of heaven."

6. President Mahan gives you his views on this subject, in his work on Christian Perfection, thus: "We are also prepared to account for a melancholy fact which characterizes different stages of the experience of the great mass of Christians. From the evangelical simplicity of their first love, they pass into a state of *legal bondage;* and, after a fruitless struggle of vain resolutions with 'the world, the flesh, and the devil,' they appear to descend into a kind of *Antinomian death.*"

7. We are fully convinced that a neglect on the part of regenerated souls to seek perfect holiness, or entire sanctification, is a more fruitful occasion of losing the witness of justification, and of backsliding, than all other causes combined. Indeed, it includes, virtually, all other causes. The witness of a justified state can no more be retained without seeking holiness, than a witness of entire sanctification or holiness can be retained without a further and constant growth in grace and knowledge of the truth.

The very conditions upon which a state of justification is retained inevitably lead to Christian purity. The same holds true of the conditions of retaining a state of perfect love — they are those by which the soul is to grow and mature in holiness.

A violation of the conditions of increase and growth in holiness forfeits the state of holiness itself. The way for a regenerated soul to obtain the blessing of perfect

love is to abide closely by the conditions of retaining his justification. If he does, he will soon, very soon, get into the fountain, and come out pure through the blood of the Lamb.

If we are not mistaken, a soul can not retain the clear light of justification long without being led into a knowledge of its need of being cleansed from heartfelt impurity, into an entire and unreserved submission of all to God, and to a simple, present trust in the merits and blood of Christ for present redemption. Glory to God! Here, like millions of others, it will taste the sweets of the perfect love of Jesus. Doubting, fearing professor, will you not make a trial? The Lord help you to decide rightly this moment.

4. *It is the opinion of many good men that the church is sadly backslidden on account of not seeking holiness.*

1. Dr. J. T. Peck asks, "Is it not true that the large majority of real Christians are yet without it? — that, in consequence of its neglect, the church is *loaded with a body of death filled with backsliders*, and comparatively powerless for the great purpose to which she is ordained of Heaven? . . .

"How many thousands have been slain by harbored inward foes, which have seemed to be harmless! *What a mass of backsliders there are now in the church*, for the very *reason* that they have been satisfied without going on unto perfection!"

2. President Mahan says, "We see the reason of the aspect of *living death* which the church now presents

to the world. It is simply this: she is in a state of unbelief in respect to the *nature* and *extent* of the *provisions* and *promises* of divine grace."

3. Dr. Foster says, "To say that the church is now living, and from the time of the beginning has been living, beneath her privilege, below her mission, would certainly be but a mild and moderate, though humiliating, utterance of the conviction of Christendom."

4. Pious Dr. Doddridge says, "To allow yourself deliberately to sit down satisfied with any *imperfect* attainments in religion, and to look upon a more confirmed and improved state of it as what you do not desire, nay, *as what you secretly resolve that you will not pursue*, is one of the most fatal signs we can well imagine that you are an entire stranger to the first principles of it."

5. How true in our day is the following graphic description of the church as given by Dr. Adam Clarke in his day! — "Many preachers, and multitudes of professing people, are studious to find out how many imperfections and infidelities, and how much inward sinfulness, are consistent with a safe state of religion; but how few, very few, are bringing out the fair gospel standard to try the hight of the members of the church, whether they be fit for the heavenly army, whether their stature be such as qualifies them for the ranks of the church militant! 'The measure of the stature of the fullness' is seldom seen; the measure of the stature of *littleness*, *dwarfishness*, and *emptiness* is often exhibited."

5. *A neglect of seeking holiness lays the foundation for a spirit of opposition to holiness.*

It is usually the case that those persons who have been repeatedly convicted of their need of holiness, and of their duty to seek it, and who have refused to do it, or who have put forth at times a few slight efforts to obtain it, and then have relapsed into indifference upon the subject, become its worst enemies. They become displeased with those who faithfully preach it, and dislike to hear it personally professed. This is the natural result of neglecting duty, and of grieving the Holy Spirit of God. They become opposed to holiness because holiness is opposed to them. Sinners who pursue a similar course in regard to regeneration, experience similar results.

SECTION EIGHTEENTH.

TRIALS OF THE SANCTIFIED.

107. *What class of trials are sanctified souls peculiarly subject to?*

1. They are often powerfully tempted to withhold a *profession* of the blessing. (See a quotation from Fletcher, Sec. X. Ques. 78.) Messrs. Bramwell, Stoner, Carvosso, Mrs. Hester Ann Rogers, Rev. Asa Kent, and a multitude of others were severely tempted in this regard.

2. The *faith* of the sanctified soul will be subject to severe trials. This is the direct point of union between the sanctified soul and Christ. This vital point will be early and artfully assailed. They are tempted to doubt whether they are sanctified wholly. Mr. Wesley says, 'We find there is very frequently a kind of wilderness state, not only after justification, but even after deliverance from sin. The most frequent cause of this second darkness or distress, I believe, is evil reasoning. If this be the cause, is there any way to regain that deliverance but by resuming your confidence?"

Sanctified souls are often tempted to believe the cause of experimental holiness will not succeed. They are often tempted to be *quiet*, and not give holiness much *prominence*.

3. Their *charity* will be tried. If there is any state out of heaven, in which the Christian heart is filled

with charity, it is that of entire sanctification; and yet this very charity is subject to severe trials. *Indifference*, *ignorance*, and *opposition* to holiness in professors of religion will try their Christian charity. Dr. Jesse T. Peck says, "There is opposition to holiness of which its professors must become the direct objects."

Mr. Wesley said, "Those who love God with all their hearts must expect *most opposition from professors* who have gone on for *twenty years in an* OLD BEATEN TRACK, and fancy they are wiser than all the world; THESE ALWAYS OPPOSE SANCTIFICATION MOST."

4. Their *patience* will be tried. In this world of sin this Christian grace must be severely tried. The *rashness* of friends and the *violence* of foes will *attack* it. Enfeebled and irritable nerves will try it. Unreasonable provocations from friends or enemies will try it. A thousand nameless ills will put it to a thorough test. O, how needful the inspired direction, "In your patience possess ye your souls!"

5. Their Christian *firmness* will be tried. This world is no friend to holiness; and multitudes, even in the church, through *ignorance* and *prejudice*, or the want of *salvation*, are unfriendly to holiness as a blessing *distinct* from regeneration, and will oppose any who *preach* or *profess* it. The wholly sanctified will have their firmness tried by *neglect*, *indifference*, *opposition*, and *persecution*. O, how many have entered the path of holiness, and, for the want of firmness, finally have abandoned it! There is a powerful opposition to holiness in the world, and to some extent in the church; and

this opposition the friends of holiness have got to meet. Just in proportion as Christians dissent from the *fashionable sins* of the world, and the *lifeless formalism* in the church, they will provoke opposition.

6. Their *fidelity* to God and man will be tried. They are in danger of *compromising* with the *world*, and of losing their *aversion* to sin. Christians are to bear a decided and unflinching testimony against all sin, wherever it may be found, either *in* or *out* of the church. Jesse T. Peck says, "To give even an implied approval or consent to the indifference or opposition of the church or individual, to the experience and spread of holiness, would bring evil upon your own conscience which you would be unable to bear."

Every trial of the Christian tests his character, and helps him to ascertain how much real, solid worth, or gold, he has.

108. *What are the best helps to growth in grace?*

"The best helps to growth in grace are the ill usage, the affronts, and the crosses which befall us."—WESLEY.

A greater than Wesley says, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a *far more exceeding and* ETERNAL WEIGHT OF GLORY." Therefore, "If any man *suffer as a Christian*, let him not be *ashamed;* but let him *glorify God on this behalf*"

SECTION NINETEENTH.

HOW A STATE OE ENTIRE SANCTIFICATION MAY BE RETAINED.

109. *How may a state of entire sanctification be retained?*

There are many who once enjoyed the blessing of perfect love who have now lost it. Some have received it several times, and, after all, are now without it. The conditions of *retaining* perfect love (like the conditions of retaining justification) are the same as those by which it was *obtained;* namely, a *complete submission* of the soul to God up to its present light, and *simple faith* in Christ for *present* salvation.

This *submission* and *faith*, graduated by increasing light and grace, must continue through life if perfect love be retained.

1. *In order to retain the witness of the Spirit, and continue in the light of purity, you must confess it.*

"For with the heart man believeth unto *righteousness*, and with the mouth *confession* is made unto salvation." The fear of man often hinders people from *confessing*. This fear, which brings a snare, must be overcome. Many have resisted the Holy Spirit when they ought to have confessed the blessing; and by doing so, they have lost it. Confessing entire sanctification does not exalt self; no, it *humbles* the soul, and gives *glory to God*. The call for clear witnesses and specific

testimony for holiness is more imperative in some places than in others, as in many places the witnesses for perfect love are very scarce and greatly needed. (See Sec. X.)

2. *To keep it, you must maintain a continuous, entire consecration.*

"*The altar sanctifieth the gift;*" and it is only when our all is upon the altar of consecration that we can be in a state of sanctification. No part of the price can ever be taken back if we would retain the *witness of perfect love*. Your consecration must be complete, *up to your present light and duty*, through all your life; and you will have occasion to watch yourself, and guard this point thoroughly. Any failure here will be directly against you. *Keep, I pray you, all on the altar.*

3. *To keep full salvation, you must continue to believe.*

"We stand by faith." "The just shall live by faith." We are "kept by the power of God, *through faith*, unto salvation." As soon as people give up believing, they presently lose the blessing; it is no wonder, for "we *stand* by faith." Sanctified Paul said, "The life which I now live in the flesh, I live by the faith of the Son of God." Faith is the vital bond between the renovated soul and God. By it we are to *abide in Christ*, as the branch abides in the vine.

Lady Maxwell says, "The Lord teaches me that it is by *simple faith alone* that I can either *obtain*, *retain*, or *increase* with regard to any gospel blessing."

4. *To keep it you must live constantly in the spirit of self-denial.*

We must deny ourselves of *every thing sinful*, and also of *every thing doubtful*. "And he that doubteth is damned [condemned] if he eat, because he eateth not of faith; for whatsoever is not of faith is sin." Thousands have fallen by lawful things. It is not expedient for a sanctified soul to indulge in every gratification which is not *expressly* forbidden in Scripture. We are to "*abstain from all appearance of evil*."

5. *To keep a clean heart you must live in the spirit of watchfulness constantly.*

Said Jesus, "What I say unto you, I say unto all, Watch." Watch over your *heart*, and keep it "*with all diligence*." Watch over your *lips*, and be jealous of your tongue; and guard against a *light* and *trifling* spirit, by which multitudes have fallen into darkness and ruin. Watch for *seasons of prayer* and special communion with God. Watch for *opportunities* of doing and for receiving good. Watch against the *allurements* of the *world*, and against every thing that is *sensual*, and has a tendency to lull the soul to sleep. Watch against *temptations*, and resist them in a moment — steadfast in the faith. "*Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour*."

6. *To keep it you must be faithful to the teachings and drawings of the Holy Ghost.*

"For as many as are led by the Spirit of God, they are the sons of God." We must follow the Spirit of God, let consequences be what they may. The Holy Spirit will remind you of duty; you must instantly

obey. The Spirit is very easily grieved, and you must promptly attend to all his teachings, or you may in a moment forfeit full redemption. His chosen emblem is the tender dove; and it will take its flight if its gentle monitions are not heeded.

7. *To keep it you must read the Holy Scriptures daily.*

The word of God is the voice of the Spirit. It is grieved when the truth is *neglected* or *slighted.* The Bible is soul-food. Perfect love will require some food every day. If you do not feed it with Bible truth it will die. Holiness furnishes a strong appetite for spiritual aliment. Those who have been the clearest in perfect love are those who have paid the greatest *attention* and *deference* to the word of God. The Bible is a *well of living water;* you will need to draw water daily out of this well of salvation; you can never drink it dry. The Bible is your *chart* and *compass*, and you will have occasion to examine it daily.

8. *To keep the blessing of perfect love you must constantly aim at growing in grace.*

There is no standing still in religion. If we are not advancing we are retrograding. Many people have lost the blessing by not pressing after a greater fullness. Christian holiness secures the best possible preparation for growth in grace; and there are hights, and depths, and lengths, and breadths of the love of God, to which we must be constantly aspiring. If we do not press after them, we shall be likely to go backward, and lose what we have before attained.

John Wesley wrote to Adam Clarke, "Last week I had an excellent letter from Mrs. Pawson, *a glorious* WITNESS *of full salvation*, showing how *impossible* it is to *retain pure love* without *growing* therein."

9. *To keep it, you must live constantly under a sense of the presence of God.*

Always remember, "*Thou, God, seest me.*" You are watched and seen every moment by an eye a million times keener than the eyes of angels; that awful eye is the eye of God. If you knew that a legion of angels were watching you every moment, how carefully you would stand on your guard, and take care to act aright! O, remember you are in God's immediate presence constantly, and his guarding eye will keep you safe.

10. *To keep it, you must lead a life of prayer.*

You must be a man of prayer. Pray early in the morning, and, if possible, remain on your knees for thirty minutes. This will prepare you for the day. Pray *often*, and then prayer will become a *delight*. *Stay* with God in prayer — stay until he *melts* you, and then stay when you are melted; and plead with God, and he will answer, and you will get *changed*, and *transformed*, and *renewed*.

11. *To keep it, you must labor hard for the salvation of sinners.*

It is the nature of perfect love to lead you to long for the salvation of souls; and if you do not go out with God for the salvation of men, your love will *cool down into apathy* and *indifference*, and you will lose the evidence of entire sanctification altogether. When

your heart yearns over sinners, go to God and pray, and go to sinners with manly sympathy, and you will find it an excellent means of grace to your soul. *It will be a holy oil that will anoint you.*

Mr. Wesley says, "One great means of retaining what God has given is to labor to bring others into this grace, and to *profess it to all mankind.*"

12. *To keep it, you must oppose sin of every name and kind, without any compromise.*

Like your Lord, you are to show it no quarter, at any time, or any where, either in or out of the church. In respect to sin and holiness, it is eternally true that "*No man can serve two masters.*" You must know no *exceptions*, either in *high* places or in *low* places, in *great* things or *little* things, among *enemies* or *friends.* Your duty is plain —"ABSTAIN FROM ALL APPEARANCE OF EVIL."

SECTION TWENTIETH.

OBJECTIONS TO SEEKING PERFECT LOVE.

110. *What course do multitudes of professors of religion pursue in regard to Christian holiness?*

They pursue the same course in regard to seeking *holiness* that sinners do in regard to *justification;* they neglect it, and endeavor to justify themselves in so doing by various excuses. There is a striking similarity between the excuses presented by the *sinner* for not seeking *religion* and those made by *professors* for not seeking *holiness.*

111. *Will you present some of these excuses, with a reply to them?*

1. "*I am not clear in my views of the blessing of holiness.*"

You are clear that God requires it; that he has made provision for it; that he promises it; that you need it; and that the church needs it. The sinner can present the same excuse as a reason why he does not seek regeneration. You would say to the sinner just what I have said to you. The sinner knows enough in regard to *religion* and *himself* to see that it is both his *privilege* and *duty* to seek it. The Christian knows enough, through the light of *justifying* grace, to see that he ought to be *cleansed from all sin,* and love God with *all his heart.*

Jesus says, "If any man will *do his will*, he shall *know of the doctrine*." (See Sec. IV.)

2. "*I regard entire sanctification a great blessing, and impossible for me to obtain.*"

That it is a *great* thing I gladly admit. But have you not a *great Saviour?* Did he not die to secure *great results?* Can he not save to the *uttermost?* Are not the provisions of the gospel *ample, mighty*, and *divine?* Your fall has been a *great fall.* Your sins have been *great sins.* But where sin has abounded can not grace much more abound? Jesus says, "All things are possible to him that believeth." Do you believe it? The sinner will present the same excuse — "It is a great thing to be a Christian." What will you say to the sinner in reply to this pretense?

All the requirements of God are based on man's *ability* through grace. "My grace is *sufficient*." (See Sec. XXII. Ques. 136.)

3. "*If I should attempt to seek it, I am fearful I should fail.*"

Does the *Bible* encourage any such idea? Do you make the Bible, or your *imagination*, the rule of your *faith* and *practice?* Is not such *unbelief* sin before God, and fearful evidence of your need of holiness? What harm would it do you to seek it if you should fail? Will not earnest efforts to secure a pure heart be attended with happy effects upon your Christian character, even though you should fail to obtain a clear witness of entire sanctification? Sinners make the same excuse in regard to seeking religion. What reply would

you make to them? Take the reply to yourself that you would make to them, and you will have an answer to this objection.

4. "*I see things in persons professing holiness which are not right.*"

This I will not deny, although you may *misjudge* or may *lack charity*. Is the abuse of any thing an argument against it? Admitting this to be true, is it not a good reason why you should possess entire sanctification, and "let your light shine," and disabuse the minds of men in regard to this precious doctrine? Do not sinners say the same thing in regard to justification? Will you justify them in not seeking religion on this account?

5. "*Many who have professed this blessing have given no evidence of possessing it.*"

The sinner can say the same thing in regard to justification. Will you justify the sinner on this ground for neglecting to seek religion? What would you say to your impenitent child who should say the same thing to you as a reason for not becoming pious? Does this objection relieve your case at all? What has this or any other excuse to do with your solemn duty to God, as presented in the Scriptures? God says, "Be *ye* holy, for I am holy." Possibly, when you have obtained the blessing, you may have more charity for its professors.

6. "*Many have obtained it and lost it, and some have lost it several times; and I am fearful I should lose it*"

Let the sinner put the same excuse in your teeth as

a reason for not seeking justification, and what will you say? Paul says, "Happy is he that condemneth not himself in that thing which he alloweth." Is the fact that *good men* have become *vicious* a reason why *bad men* should not become *good?*

Dr. Jesse T. Peck says, "The future is to give you no concern, for it is not yours. You may never meet the cares and trials which your mind would naturally suggest. You may be in heaven before the day of tribulation comes; and if not, your safety is with Him to whom you have committed your all."

7. "*I have but little feeling on the subject.*"

Is it any wonder, in view of the manner in which you have treated it? Is not this want of feeling upon the subject evidence that you have lost your justification? It *certainly* is. Every justified soul is panting for purity. (See Sec. XXII. Ques. 127.)

What will you reply to a sinner who assigns this reason for not seeking salvation? Is not his excuse as good as yours? (See Sec. VIII. Ques. 50.)

8. "*If I seek holiness I shall have to change my business and give up many of my habits.*"

If your business and your habits are *wrong*, you will have to change them or lose your soul. But if you are *honest* in this objection, you are not in a *justified* state, and consequently have no religion at all. You can not retain a state of justification one hour, and indulge in any thing you know to be wrong. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin;" and "He that *committeth sin is of the devil.*"

The sinner will make the same excuse. Will you tell him that he can get religion and not give up ALL? There is an awful wile of the devil in this objection, which I fear has caught millions. (See Sec. III. Ques. 13.)

9. "*The inconsistencies and indiscretions of some of the professed friends of holiness have prejudiced my mind against it.*"

What! will you let the folly of mortals prejudice your mind against HOLINESS? — against that which is *god-like*, and the most lovely and excellent of all the moral elements in the universe — against that which cost the blood of God's only Son — against that which constitutes the only preparation for the society of angels and of God? What an evidence of your *depravity*, and of the *necessity* of your being *cleansed from all sin!*

Sinners, who meet with one hypocrite in the church, often come to think that the most of professors are hypocrites. Perhaps your case may be similar in regard to the professors of perfect love. What have the faults or sins of men to do with your *obligations* to *yourself*, to the *world*, to the *church*, and to *God?* Sinners will present the same excuse for neglecting Christ.

10. "*If I should obtain the blessing of entire sanctification, I should be obliged to do many duties which I am now excusing myself from.*"

With such an excuse from your lips, have you any right to the name of a Christian? Thousands of sinners present this very excuse for not seeking salvation. Are you any better than they? What right have you to *choose* to do a *part* of God's will, and *refuse* to do a

part? Listen! "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth the will* of my Father which is in heaven." Without submission to God, justification can neither be *obtained* nor *retained* It is lost the moment there is any known rebellion against God. (See Sec. III. Ques. 13.)

11. "*I believe in a gradual growth in religion.*"

This is right, and is every way identified with your entire sanctification. If you mean by it, however, that you are expecting to secure a state of entire sanctification by growth in grace merely, you are seriously mistaken. (See Sec. VII.) Holiness lays the foundation for a thrifty, permanent, and rapid growth in grace. (See Sec. IV. Ques. 25.) By neglecting to seek holiness, growth in grace is often rendered impossible. (See Sec. XVII.)

12. "*I am fearful that insisting on holiness will tear the church in pieces.*"

Never, NO, NEVER! It is *sin* that *separates*, *mutilates*, and *destroys*. Holiness *unites*, *consolidates*, and *saves*. Holiness is the bulwark of the church. Without it, the union of the church is but little better than a rope of sand. If there are those in the church who are opposed to holiness, they are sadly out of their place; for the church of God is no place for such people, and would be infinitely better off without them. The dead, backslidden professors in the church who oppose holiness, are the persons who tear the church in pieces.

13. "*If I seek entire sanctification, and live it, and*

profess it, I shall become singular and conspicuous, and be made the subject of much talk."

People talk about you now. They talk about your *coldness* and *dwarfishness*, and what a *miserable specimen* of a Christian you are. If you must be talked about, would you not rather people would talk about your *holy singularity* and religious enthusiasm, than to talk about you as they now do? Mr. Wesley says, you must be singular or you must be damned. Christians are to be separate from the world, and are to let their light shine, like a city on a hill which can not be hid.

14. "*I have not been justified or regenerated long enough to warrant my seeking entire sanctification.*"

Paul wrote to the Thessalonian converts, (*heathen converts,*) who were not six months old, "*This is the will of God, even your sanctification.*" God says to you, "Thou shalt love the Lord thy God with all thy heart." "Be ye therefore perfect." "Be ye holy, for I am holy." And St. Paul says, "Leaving therefore the principles [*the first rudiments*] of the doctrine of Christ, let us go on unto perfection." God does not tell you that you have not been justified long enough to obey these commands, or to expect this great salvation. The fact is, the longer you delay the more your difficulties will increase. Your evil propensities will increase their strength and take deeper root, and you will be likely to contract habits of reasoning and doubting which you will find very difficult to overcome. (See Sec. VI.)

SECTION TWENTY-FIRST.

ADVICE TO THOSE PROFESSING PERFECT LOVE.

112. *What advice would you give those professing holiness?*

1. Keep up a daily, or rather a perpetual, consecration of all to God. Search and surrender, and re-search and surrender again, and keep every vestige of self upon the altar under the consuming, sin-destroying flame. Sanctification can not exist a moment without keeping all upon the altar. "*Submit yourselves, therefore, to God.*"

2. Remember the life of the Christian is a life of faith. You were *justified* by faith, you were *sanctified* by faith, and you must *stand* by faith. There must be a continuous act of faith. The faith of the sanctified soul becomes in a sense a state of his mind — *a habitude of his soul.* You must give up all idea of resisting temptation, or of acceptably performing any service for Christ, by the mere force of your own resolutions. This is to be your victory, "even your faith." "*The life which I now live in the flesh I live by the faith of the Son of God.*"

3. You must acquire the habit of living by the minute. Take care of the present moment. Trust in God *now;* do God's will *now;* do not offend God *now.* You are to act for the future; but act by the minute. "*Be careful for nothing; but in every thing, by prayer*

and supplication, with thanksgiving, let your requests be made known unto God."

4. Live in the constant use of all the ordinary and instituted means of grace — *prayer, meditation, studying the Scriptures, the sacrament.* "*They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.*"

5. Do all you do in the name of the Lord Jesus, and to the glory of God. The Saviour expects you to *eat, drink, dress, spend your time, talents, and property, and transact your business*, with reference to the same objects for which you pray, read your Bible, and worship God. "*Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God.*"

6. Avoid sinful *lightness* and *levity* on the one hand, or *moroseness* on the other. Be *cheerful*, but not *frivolous* and *vain; sorrowful*, but not *sour* or *gloomy*. Maintain the *dignity*, the *purity*, and the *sanctity* of the Christian character. "*Be sober, grave, temperate, sound in faith, in charity.*"

7. Cultivate the deepest *reverence* in your approaches and addresses to God. Never allow yourself to use *light* or *irreverent* expressions of God, or of his great work, however joyful or ecstatic you may be. You are "a temple of the Holy Ghost;" therefore be careful, and walk softly before God. "*I am the almighty God; walk before me, and be thou perfect.*"

8. Study the Bible. Be a Bible Christian. Let your holiness be a Bible holiness in *theory*, in *experience*,

and in *practice*. Make your *honesty*, *justice*, *veracity*, and *self-denial* harmonize with the teaching of the Bible. Avoid encouraging others, or seeking yourself, any mystical experience not explicitly taught in the Bible. Be satisfied with increasing love, power, and communion with God, and avoid all those *mystical* things, and *unscriptural isms*, which have wrought disastrously against the doctrine of holiness. "*Search the Scriptures; for in them ye think ye have eternal life.*"

"Blessed Bible! how I love it!
How it doth my bosom cheer!
What hath earth like this to covet?
O, what stores of wealth are here!

"Yes, sweet Bible! I will hide thee
Deep, yes, *deeper* in this heart;
Thou through all my life wilt guide me,
And in death we will not part."

9. Redeem your time. Imitate the example of Christ; rise early in the morning, and while others are slumbering around you, *pray*, "*search the Scriptures*," and *commune with God*. Make every day, hour, moment, tell upon your best interests and the cause of God; "*redeeming the time, because the days are evil.*"

10. Acquire the habit of constantly watching against sin. The tempter is a *vigilant* and *insidious* foe, ever on the alert, and full of artifice. In an unguarded moment you may lose what has cost you years of toil, and what you may never be able to regain. "*Therefore let us not sleep, as do others; but let us watch, and be sober.*"

11. You must absolutely refuse to comply with temptation, under any circumstances, or to any degree. In the greatest temptations a *resolute* No, and a *single look to* CHRIST, will suffice to overcome the wicked one. In the strength of God you must say No to the tempter *every time*. Be careful, and distinguish between temptation and sin.

1. A sinful impression, or suggestion, resisted till it disappears, is temptation, and only temptation — not sin.

2. A sinful suggestion, courted or tolerated, or at length complied with, is sin. "RESIST *the devil, and he will flee from you.*"

12. Endeavor to preserve a perfect consistency between your *profession* and *practice*. Your profession will raise reasonable expectations which you must meet. Be exemplary in all things. Be careful about *small matters*, and "abstain from all *appearance* of evil." Mr. Wesley says, "He that neglects little things shall fall *little* by *little*." "*I, therefore, the prisoner of the Lord, beseech you that ye walk* WORTHY *of the vocation wherewith ye are called.*"

13. Be sure that your profession of holiness is vindicated in your life by all "the fruit of the Spirit." As it can not be taken simply upon its own strength, it will go for nothing without "the fruit of the Spirit." "*The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.*"

14. Be careful how you consider *impulses* and *impressions* as the teachings of the Spirit. We are to be "led by the Spirit,' but it is principally by its illumi-

nations. The man who is led by the Spirit is filled, not with *impulses* and *impressions*, but with *light*. At least, never allow any impulse to lead you to any course not in perfect harmony with the Bible.

Mr. Wesley says, "Some charge their own *imaginations* on the will of God, and that not *written*, but *impressed on their hearts*. If these impressions be received as the rule of action, instead of the *written word*, I know nothing so wicked or absurd but that we may fall into, and that without remedy." "*For as many as are led by the Spirit of God, they are the sons of God.*"

15. Read the best writers on sanctification. We mention Wesley, Fletcher, Mahan, Finney, Drs. George and Jesse T. Peck, Foster, McDonald, Lady Maxwell, and Mrs. Phœbe Palmer, "Guide to Holiness," and "Beauty of Holiness." But the blessed Bible should be *first*, *last*, *always*. "*Give attendance to reading, to exhortation, to doctrine.*"

16. Do not let the adversary lead you to dwell upon some one subject, to the exclusion of others, such as *faith*, *dress*, *pride*, *formality*, *slavery*, &c. Make no hobby of any one thing in particular, but of a symmetrical holiness in general. Follow the Bible; it has no hobby but *holiness*.

17. Be careful and not *disparage* the blessing of *justification*. This is *unwittingly* done sometimes, and is fruitful of *injurious results*. Justifying grace is always to be *highly prized*, and should never be depreciated. "*Walking in* ALL *the commandments*

and ordinances of the Lord blameless." (See Sec. XXIII.)

18. Avoid an unwarrantable extreme in allowing this *one* subject to become *entirely absorbing*. The following are some of the indications of this extreme: —

1. A *disrelish* for any other theme, or the accessories of holiness.

2. A *desire to avoid hearing* those discourses which dwell upon other Bible topics.

3. A *conscious aversion* to that experience which falls short of the highest gospel standard.

4. A *distrust in the religion* of those who make no *special* efforts for the promotion of holiness.

5. Feelings of *inaptitude* and *disqualification* for labor that aims directly for the conversion of souls. "*That ye might walk worthy of the Lord unto all pleasing, being fruitful in* EVERY GOOD WORK, *and increasing in the knowledge of God.*"

19. In the profession of holiness avoid all *ostentation*, *display*, and *affectation*. Let your testimony be *artless*, *simple*, *easy;* let it *exalt Christ*, and *humble you*. Cultivate a due sense of your unworthiness, and let every thought, and look, and word, partake of the spirit of lowliness. "*Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.*"

20. Do not seek to be conspicuous. Seek no prominence for your *learning*, *talents*, *piety*, *person*, or *possessions*. Avoid all display; keep a single eye. Your great business is to glorify God. Let your *dress* admin

ister to your *comfort*, *convenience*, *decency*, and *modesty*. "*Be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time.*"

21. On the other hand, do not (through a desire to avoid being conspicuous) neglect to "stand up for Jesus." Wesley says, "Your holiness will make you as conspicuous as the sun in the midst of heaven." While on the one hand you are not to *seek* it, on the other, do not think you can *avoid* it. "Ye are the light of the world." A holy, active, zealous lover of God and man will be seen of men. Stand up for God; speak, pray, and live to please him. "*Let us go forth, therefore, unto him without the camp, bearing his reproach.*"

22. Avoid all evil speaking. Never talk about the faults of an absent person. We are encompassed by this sin on every side, and are in great danger of being carried away by the torrent. Watch over your lips, and "*speak evil of no man.*" "*Speak not evil one of another, brethren.*"

23. Do not allow yourself to talk much about the *opposition* you meet with from ministers and Christians. Do not pray for yourself or others as if you or they were persecuted. Especially, do not this in public. Do not suffer your mind to dwell upon the opposition you meet with, lest you should be "overcome of evil." "*Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things*

are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

24. Avoid a censorious, fault-finding spirit. This will sour and ruin your soul. You may *grieve*, but never *fret*. You may *sorrow* over the condition of things, but do not *scold*. While you must be *plain, truthful*, and *searching*, yet be *patient, kind*, and *forbearing*. "*Warn them that are unruly; comfort the feeble-minded; support the weak; be patient toward all men.*"

25. Be careful to treat with the utmost kindness those who have not reached this exalted state. Do not *fall out* with them on account of their *dullness* to learn or their *slowness* to believe, and *seek* for holiness. Avoid all tartness of expression, and all undue severity, even though they should *contradict* and *cavil*. Have patience, and be not discouraged. "*We, then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves.*"

26. Learn to account in the most charitable manner for the *opposition* you meet with. Consider how long *you* were in bondage to sin and a *slave* of *prejudice*. Remember, the opposition you suffer may originate in *mistake* or *misapprehension* on the part of your opposers. Put the best and most charitable construction upon every thing. "*Charity suffereth long, and is kind, . . . seeketh not her own, . . . thinketh no evil, . . . beareth all things, believeth all things, hopeth all things, endureth all things.*"

27. Never withdraw from the church to which you belong, because of any opposition you may meet with in it. In the church is the very place for you to let your light shine and work for God. Do not separate yourself from those who are in the dark in respect to this glorious doctrine. It is true, if you "stand up for Jesus," and *profess holiness* in some of our *popular*, *proud*, *formal churches*, you will find but little sympathy, and may have to stand alone. According to your day, so shall your strength be. Remember, all heaven is in sympathy with holiness. Live in the church; do your whole duty in the right spirit and at a proper time; and if you are *excommunicated, as some have been*, let the responsibility be with others, and not with you. "*And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved.*"

28. Avoid controversy. Few persons can engage in it without sooner or later getting into a bad spirit. Avoid becoming excited and getting into a *scolding* and *vociferous* manner of speaking. Avoid all sweeping condemnations in speaking of the church. "*The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth.*

SECTION TWENTY-SECOND.

MISCELLANEOUS.

113. *What was the distinguishing character of the great Wesleyan reformation?*

"The Wesleyan reformation was eminently a movement in favor of holiness. The true doctrine of Christian perfection was, perhaps, more *clearly taught* and *powerfully enforced* than at any former time since the days of primitive purity. And while the *great mass* of *converts* made it their *aim*, *large numbers* passed on to the *actual experience* and living demonstration of the power of Christ to cleanse from all sin. And mark the result: 'No weapon formed against them could prevail.' From the feeblest beginnings, without wealth, without power, in the midst of the most violent persecutions, they have moved on in a career of usefulness unparalleled since the days of the apostles."—J. T. Peck, D. D.

114. *What is the great essential want of the church now?*

We believe the great present want of the church is a mighty baptism of the Holy Ghost, in the *entire sanctification* of a *million believers*. This would give the church a *clear spiritual vision*, and an *omnipotent, moral power*, and send her on in her glorious mission of reforming this continent, and "*spreading scriptural holiness over these lands.*"

The church has numbers, wealth, talents, and influence; but she needs something more than these — the *power* of the *Holy Ghost*, *the gospel preached in the demonstration of the Spirit* — THE HOLY ANOINTING FROM HEAVEN.

115. *Should not the fact, that but a small part of the church is cleansed from all sin be cause of alarm to Christians?*

Yes; and it is so to all whose eyes and hearts are awake to this fact.

Dr. J. T. Peck says, "Verily, the mere suspicion that the mass of Christians are sanctified but in part, ought to rouse the spirit of inquiry throughout the length and breadth of Zion; and the positive knowledge of the fact ought to enlist the sympathies and engage the energies of the church, till we can say, in truth and holy triumph, Christians generally are sanctified wholly."

116. *Is not the church subject to many and great dangers?*

She is, and in view of it needs holiness as a coat of mail and a strong tower, to secure her safety. She has frightful dangers in her outward prosperity. She has dangers in her accumulation of wealth and numbers, and in her increasing popular and secular power. And unless her purity and moral power are kept *clear* and *strong*, she will inevitably meet with sad and deplorable reverses.

The Methodist church is in great danger of drifting away from her primitive *simplicity*, *spirituality*, and *healthful discipline*. It is believed by many that while she is increasing in numbers, and becoming *wealthy* and *popular*, there are sad and unmistakable evidences that in many places she is losing her original *zeal*, *sacrificing spirit*, and *spiritual power*.

When the Methodist church, or any other church, relies for her success upon any thing but deep, vital, and practical godliness, she will inevitably fail in accomplishing her great mission. Numbers, wealth, learning, position, or popularity, can never supply the place of *piety*. This is indispensable, and it must be *first*, *last*, and *always*.

117. *Why is it that so few enjoy this blessing among the Methodists who profess to believe it a Bible doctrine, and attainable?*

1. One reason is, because so many in the ministry fail to obtain it themselves, and consequently fail to preach it *clearly*, *explicitly*, and *strongly* to the church. In many places it is not preached at all. In other places but one or two sermons a year are preached specifically upon the subject; and in but very few places are believers constantly urged to "mind this one thing, and continually agonize for it." (See Sec. XIII.)

2. William Bramwell says, "The reason why the Methodists in general do not live in this salvation is, there are too much sleep, too much meat and drink, too little fasting and self-denial, too much conversation with the

world, too much preaching and hearing, and too little self-examination and prayer."

118. *Does perfect love cast out all slavish fear?*

It does. "He that *feareth* is not made perfect in love." Perfect love brings out more fully and clearly the evidences of our *regeneration*, *justification*, and *salvation*. It enables the soul to realize more nearly and fully the *presence* and *blessedness* of Christ. It gives the great, vital, comforting truth of God a more direct access and power upon the heart than it can otherwise have.

It excludes all those *warring elements* from the unsanctified heart, which *excite distressing* and *slavish fear*. It detaches the affections from all forbidden objects, and destroys all *relish for carnal* and *worldly things*. It imparts holy impulses, excites heavenly aspirations, and draws the soul into intense hungerings and thirstings after God. It *destroys sin*, *the* STING *of death*, and gives the departing soul triumph in the hour of dissolving nature. Under its gracious power vast multitudes have

> "Rejoiced and sung with their last breath,
> Saved from their *every fear*;
> For Jesus died and conquered death,
> The dying saint to cheer."

119. *Does not the presentation of entire sanctification as a distinct work disparage the work of justification and regeneration?*

No; when it is intelligently and properly presented it

does not. Rev. W. McDonald says, "If sanctification, as taught in our *standards* of Christian doctrine, be true, it should be preached, if it should disparage other doctrines. But this is not the case. Justification is no more disparaged by a faithful presentation of sanctification, than is sanctification by an exclusive presentation of justification.

"It is no disparagement of a foundation that the superstructure is more highly prized, when it is clearly understood that the superstructure derives much of its permanency from the foundation on which it rests.

"So with justification and sanctification. It is no disparagement of justification that sanctification occupies a place in religious experience that God never assigned to justification. The one is to the other what the foundation is to the superstructure — what the alphabet is to the language. Sanctification completes what justification so gloriously begins, as the superstructure completes what was so well begun with the foundation."

120. *Is not the "way of holiness" very narrow, and therefore difficult to walk in?*

1. We answer, the "way of holiness" is certainly a *narrow way.*

2. The "way of holiness" has its peculiar difficulties in the form of *trials*, *struggles*, and *crosses.*

3. We think, however, that it is less difficult to live in a state of entire sanctification, than to walk in the light of justification, and retain a momentary witness

of the Spirit. The merely regenerated soul has less light and less strength than the sanctified one. The merely regenerated has bosom foes — enemies and traitors at home. He has the remains of *pride*, *unbelief*, inward *corruptions*, and various *lusts*, in addition to his outward foes. The sanctified soul has *no bosom foes*, his *armor* is *complete*, his *light* is *clear*, and his *faith* is *strong*. Holiness affords the best possible vantage ground for the soul, and a position of the greatest security out of heaven.

4. The way of justification is not a *broad* way. There is no broad way in religion. A man can not live in any state of grace without keeping consecrated to God up to his light, and a justified state can not be retained in the commission of any known sin, or in the neglect of any known duty.

5. Can not a man live religious, do the will of God, and travel to heaven easier with a *pure*, *good heart*, *full* of *light*, *power*, and *love*, than with less religion and an unsanctified heart? Judge ye!

"Come, O my Joshua, bring me in;
Cast out thy foe, the inbred sin;
The carnal mind remove;
The purchase of thy death divide;
And O, with all the sanctified
Give me a lot of love."

121. *How, and for what purpose, are we to be filled with the Holy Ghost?*

1. We must receive it as a candle receives the light — to scatter surrounding darkness, to shine upon the

mind, illuminate the soul, and impart a knowledge of divine things. "But the *Comforter*, which is the Holy Ghost, whom the Father will send in my name, he shall *teach you all things*."

2. We must receive the Holy Ghost as iron receives heat. It *penetrates*, *fills*, *softens*, and *purifies* it. It fits it for any impression desired to be made upon it. Thus we are to receive the Holy Ghost and be *penetrated*, *filled*, *softened*, *purified*, *sealed*, and *stamped* with the divine image. We are to be filled with it as the branch is filled with the juice of the vine, or as the body is filled with the vital fluid of life. "Be filled with the Spirit."

3. We are to receive the Holy Ghost as the stomach receives food. It takes it in, and distributes it through the blood, flesh, bones, hair, and the whole system. The Holy Ghost is to quicken, invigorate, and infuse a spiritual life through every part of the soul. Reader, "have you received the Holy Ghost *since you believed?*"

We read in the Scriptures of being "*anointed* with the Holy Ghost," of "the *comfort* of the Holy Ghost," of "the *joy* of the Holy Ghost," of "the *communion* of the Holy Ghost," of "the *power* of the Holy Ghost," of being "*filled* with the Holy Ghost," of being "*sanctified* by the Holy Ghost," of "*praying* in the Holy Ghost," and of being "*temples* of the Holy Ghost."

122. *What do you understand by a present salvation from all sin?*

1. "We mean by being saved, *first*, from all *outward* sin — *all violations* of the requirements of the law of love which relate to our *outward* conduct.

2. "And, *secondly*, from *all inward* sin — *all violations* of the law of love which relate to the *intellect*, the *sensibilities*, and the *will*." — G. PECK, D. D.

123. *How are sanctified souls to be distinguished from those not entirely sanctified?*

By being more deeply humble; by greater simplicity and sweetness of spirit; by greater strength of faith, and by living more "soberly, righteously, and godly in this present world;" in short, by being more like Christ.

124. *What has become of the inward sins and foes of those entirely sanctified?*

They have not only been *conquered*, but *slain* and exterminated. In the sanctified soul sin is not merely *conquered* or *chained*, but is *cast out*. The soul is *cleansed*, so that when the devil comes he finds nothing in it but what is in harmony with the will of God. The Saviour said, "Satan cometh, and hath nothing in me." And, "As he is, so are we in this world."

125. *Does not the profession of holiness as a distinct blessing naturally produce jealousy and discord among brethren?*

Not if it is professed in suitable words, in a proper manner, and in the right spirit. A proper profession

will produce no jealousy or discord among *real* Christians. It may among a class of *backsliders*, and *deaa* or *doubtful* professors. Mr. Wesley says, "Nor does any thing under heaven more quicken the *desires* of those who are *justified*, than to *converse* with those whom they believe to have *experienced a still higher salvation.*"

126. *Is there not great danger of professing this blessing when it is not possessed?*

There may be some danger of it, but not any more, if as much, as there is in regard to justification. We think there is more danger of not acknowledging all that God does for us, than of professing more than he has really wrought in us. While some may have professed this blessing when destitute of it, many have doubtless lost it through a neglect of its acknowledgment, fearing a humble profession of it. (See Sec. X. Ques. 78.)

127. *Does a state of justification involve a desire to be holy?*

It does. If a man is a Christian, and in a justified state, he will have the heart of a child of God, and desire to render to him a *present*, *full*, and *unreserved obedience.* This is implied in the very nature of true religion.

Dr. Jesse T. Peck says, "Regeneration in its lowest state loves holiness, and pants to be filled with it."

Mr. Caughey says, "A hearty desire for purity is the brightest gem that sparkles in *real* justification. If it be *genuine* this desire is always attached to it — as

weight to lead, as heat to fire, as fragrance to the rose, as greenness to a healthy leaf — inseparable."

128. *Is it not often objected to professors of holiness that they indulge in censoriousness?*

It is, and we doubt not it always will be, so long as there are so many *worldly*, *formal*, *backslidden* professors in the church. We do not deny that some may have given an occasion for this objection; but let any Christian, in the ministry or laity, do his whole duty to the church and the world in their present state, — let him speak *to* them and *of* them as they *really are*, — and he would of course incur the charge of censoriousness. Who suffered more of this than Mr. Wesley?

Rev. Charles G. Finney says, "Entire sanctification implies the doing of all our duty. But to do all our duty we must rebuke sin in high places and in low places. Can this be done with all needed severity without, in many cases, giving offense, and incurring the charge of censoriousness? No, it is impossible; and to maintain the contrary, would be to impeach the wisdom and holiness of Jesus Christ himself."

With some people it is a common thing if a brother has not "charity" enough to apologize for sin, and cover up the "works of the devil," to charge him with "censoriousness," "sour godliness," &c. There can be no holiness which has no rebuke for sin, or opposition to Satan. Look at the Great Exemplar — the Son of God Look at Rev. John Wesley; who ever suffered more of this kind of abuse than he? The Spirit of God and the

spirit of the world can never harmonize; they are perfect antagonisms.

129. *Who are the best friends of the church?*

Those who have the most of the Spirit of Christ, and who, under God, do the most to lead *sinners* to seek *pardon*, and *believers* to seek *purity*. He who loves the church most, other circumstances being equal, will do the most for her, and will watch over her *purity*, *usefulness*, and *interests* with the deepest godly jealousy. Her true friends will never heal the hurt of the daughters of her people slightly.

To be *faithful* to the church, and point out her *duties*, her *faults*, and her *dangers*, is one of the strongest evidences of love for her. "He who tells me my *faults* is my *friend*." To faithfully point out the *duties*, *defects*, and *sins* of the church, is very far from "stabbing," "bleeding," or "abusing" the church, as some appear to believe.

A time-serving, temporizing man, who seeks more to please men and make the church popular with the *world*, than he does to lead sinners to God and believers on to holiness, is very far from being the *best friend* of the church. And the minister who maintains a *strict fidelity* to God, and who, like Wesley and his coadjutors, deals *faithfully* (though kindly) with the *church* and the *world*, and gives *sin* of every kind, either *in* or *out* of the church, *no quarter*, is very far from being an enemy of the church.

The worst enemies the church has are some within

her own pale. A compromising, self-seeking, worldly minded, backslidden minister will do more to *run down her piety*, *kill off her converts*, and *scatter spiritual desolation through all her borders*, than all her enemies from without combined.

Robert Hall says, "FALSE PROPHETS CARE ONLY TO PLEASE;" and Bishop George says, "A TEMPORIZING SPIRIT HAS BEEN THE CURSE OF THE CHURCH IN ALL AGES."

130. *Are there two kinds of holiness among men, one a sweet, loving, peaceful holiness, and the other a fighting one?*

Holiness is the same in *kind* in God, angels, and men. It invariably secures a *peace*, a *meekness*, and a *love* as *sweet* as *heaven*. But these very elements make men hate the devil, and *oppose sin with all their might*. Perfect love makes its possessor as *meek* as a *lamb* and as *bold* as a *lion*. While it inspires *love* and *gentleness*, it teaches an uncompromising opposition to all unrighteousness. It makes its possessor a *burning*, *shining*, *loving*, *fighting*, *conquering* soldier of Christ.

They said the meek and lowly Jesus had a devil. John Wesley was accused incessantly, for years, of being *heady*, *willful*, *self-conceited*, *censorious*, and *bigoted*. He could be led by a hair in the *right* direction, but all the combined powers of earth and hell could not move him an inch contrary to his honest convictions of duty. The devil found John Wesley a hard case to manage, and would to God that we had more of his stamp in the ministry.

If standing up straight for God, and loving all he loves, hating all he hates, and opposing all sin, either in or out of the church, constitutes a fighting Christian, I hope to live and die one. Let it not be understood, however, that we favor the use of any *carnal weapons* in this warfare.

131. *Why do the entirely sanctified still need the merits of the atonement?*

1. Their best services are so unworthy as to be acceptable only when offered in the name of Christ.

2. The entirely sanctified are sensible of numberless frailties and deficiencies, which render the atoning blood constantly necessary.

3. Holiness is the result of *abiding* in Christ. The sanctified soul retains its purity by the *abiding*, *inward*, *keeping*, *working* power of Christ. Jesus is never so *highly* valued, so *intensely* loved, and so *affectionately* obeyed, as when the soul is kept in a state of holiness.

> "My dying Saviour and my God!
> Fountain for guilt and sin!
> Sprinkle me *ever* with thy blood,
> And cleanse and *keep me clean*." — WESLEY.

132. *Does not a state of entire sanctification lead to pride and self-righteousness?*

No more than *virtue* leads to *vice*, or *health* to *sickness*, or *strength* to *weakness*. Entire sanctification is the very best possible safeguard against pride and self-righteousness. It is a perfect antagonism of all self-righteousness and pride, and no man can enter into a state of entire sanctification but by the extirpation

of inbred sin. *To become perfectly humble never tends to pride.*

133. *Does not sin in the soul serve to keep us humble, and lead us to Christ?*

No, *never!* Sin never produces humility, but quite the contrary. Pride is the very essence of sin, and it does not humble the soul, nor lead it to Christ. *Grace*, not sin, *humbles* the heart, and *leads* to the Saviour. *Sin never humbled any soul.* It inflates the soul with pride, and its *tendency* is *always* away from God. We shall never hate sin with perfect hatred, or love God with perfect love, so long as there remains any sin in our hearts.

134. *Is there not great danger of getting the standard of holiness too high?*

There is far more danger of getting it too low. There is no danger of getting it too high if we keep to the Scriptures. The Bible standard is *holiness — simple purity.* "Love is the fulfilling of the law" — *pure love.* The Saviour gave the standard as follows: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself." I think there is but little danger of getting the standard higher than this.

135. *What must Christian perfection, or perfect love in believers, be limited by?*

Holiness in man must of necessity be limited by the *capacities* and *susceptibilities* of fallen human nature.

These capacities and powers are created, and of necessity finite. Christian perfection does not make man a perfect angel, nor a perfect Adam, but a *perfect Christian.*

136. *Should we not carefully distinguish between inbred sin and the innocent infirmities of fallen human nature?*

We should; otherwise we may on the one hand *blame* and *afflict* ourselves needlessly; or, on the other, *excuse* ourselves from *blame* when we are really *culpable.* An intelligent, faithful Christian will wisely discriminate between them, and seek the *extirpation* of the one, and patiently *endure* the burdens of the other.

Inbred sin is a *carnal* principle or root remaining in the unsanctified heart, sending up sprouts of bitterness which cling to the desires and appetites, and war against the soul. It is the foundation of all *moral* evils, such as envy, pride, stubbornness, malice, anger, jealousy, unbelief, fretfulness, impatience, revenge, covetousness, and every thing in opposition to the will of God.

Human infirmities are various and numerous, such as mental aberrations, sophistical reasonings, treacherous memory, erratic imaginations, involuntary ignorance, and all those frailties and defects which may co-exist with the very best intentions.

St. Paul recognizes this distinction; he writes to Timothy, "Them that *sin rebuke* before all, that others may also fear;" and yet he writes to the Romans, "We that are strong should bear with the *infirmities* of the

weak" Here are two plain commands; the first not to bear with *sins*, and the second to bear with *infirmities*. (See Sec. IV. Ques. 16.)

137. *Is simple purity or holiness a very high state of grace?*

It is in itself a great and glorious state; but when compared to "the *breadth*, and *length*, and *depth*, and *hight*," to which the soul may attain through the rich and abundant grace of God, it is not a very high state of grace. Simple purity or holiness is but a low state of grace compared to being "filled with all the fullness of God."

A merely regenerated state is a blessed one, and includes a great and precious work in the soul. A sanctified state is a still greater and more glorious one; but even this may be regarded as *comparatively* not a high state of religious attainment.

The great measure of our advancement in *knowledge*, *love*, and *holiness* should be subsequent to the *purification*, the utter *extirpation* of *sin* from our hearts. This was true of Wesley, Fletcher, Clarke, Bramwell, Stoner, Carvosso, Mrs. Hester Ann Rogers, Mrs. Fletcher, Lady Maxwell; and it ought to be true of every enlightened Christian. A sad mistake of millions in the church of God has been, regarding holiness as a *very high* state of grace, and growth in grace to be mainly *between regeneration* and *entire sanctification*, when it should be principally *subsequent* to being cleansed from all sin I do not know but this sad mistake may set back the millennium a thousand years.

138. *Was Mr. Wesley fearful that the people called Methodists would ever cease to be?*

"I am not afraid that the people called Methodists should ever cease to exist either in Europe or America. *But I am afraid lest they should exist as a dead sect, having the form of religion without the power.* And this undoubtedly will be the case, unless they hold fast the *doctrine*, *spirit*, and *discipline*, with which they *first set out.*"

Mr. Wesley's clear spiritual vision saw the great point of danger to which the church was exposed, and feared that the spirit of *plain, simple Methodism* would depart from her, and that the *spirit of the world* would take its place.

If he were to leave his mansion near the throne, and visit the Methodist churches of America, in this day, we fear he would have occasion to cry out, in many places, in the language of the venerable Asbury, who, just before he died, preached in Baltimore, at the Eutaw Street Church, with great plainness of speech; and after expressing his fears that the Baltimorians were departing from the *simplicity of Methodism*, he raised his voice and cried aloud, "*Come back!* COME BACK!! COME BACK!!!"

139. *Can a state of sanctification be lost, and a state of justification retained?*

Dr. Foster says, "Not every thing that would mar a perfectly holy character would destroy the filial relation of the believer; as that relation subsisted prior to

entire sanctification, so it may remain when that state is marred — ceases. Or the loss of entire sanctification may be attended, or immediately followed, by acts which also utterly destroy the earlier and inferior blessing of justification."

A modern writer gives the following on this question: "Perhaps it is possible for one so to lose his hold of faith on the great sanctifying agent and the fullness of the atonement, as to become destitute of the positive fruits of holiness, without falling under condemnation; but when sanctification, both *positive* and *negative*, is wholly lost, justification is lost also. That is, when impurity is again admitted into the heart, it is admitted by some act which brings condemnation. As condemnation and justification can not exist at the same time in reference to the same individual, it is plain that all who have fallen under condemnation have lost their justified state, as one of these states necessarily excludes the other."

140. *Will you give me your views of* Mark xi. 24? "*What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.*"

There has been some difference of opinion in regard to the meaning of this passage; and lest any should *seem* to have occasion for getting up a man of straw to tear in pieces, let me say, —

1. We do not presume this passage to teach that any blessing can be received *independently* of the *established conditions* of its bestowment.

2. No one believes it to teach that *faith* in the *fact* of receiving a blessing is the *condition* of receiving it. Such faith would involve the absurdity of believing it *is done*, and it *will be done*. The *effort* of *faith* is not to embrace the *fact* of receiving a blessing, so as to make the *belief* that we *receive* the *condition* on which we receive.

3. This passage does not teach that any are to *believe* they *receive* without a *present*, *simple*, *appropriating faith* in the merits of Christ.

4. It does not teach that any are to *believe* they *receive* without reasonable and proper cause for so doing. When a soul is clearly conscious of having complied with the terms of salvation, God's *promise* and *warrant* render safe and proper the belief that he NOW *accepts* and *saves*.

5. "Believe that ye receive them." When? Just *when* you comply with the conditions; not *before* you comply with them, and not *after* you *have complied* with them. You are not to believe that you *receive* them after you have *got them*, on the one hand, or *before* you obtain them, on the other.

6. "And ye shall receive them." When? Not *before* you believe, but just *when* you believe. "Believe that ye *receive*," not *shall* receive, not *have* received, but that ye *receive just now*, while you are *believing*. "*According* to your *faith be it* unto you" is the established order of God; and evangelically *believing* and *receiving* are inseparably joined together, and *can not* be put asunder.

7. "Must I believe I receive the blessing just now without evidence that I now do receive it?" You are by no means to believe without evidence; but the evidences upon which your faith is to rest for the blessing now are the promise, faithfulness, and certainty of God's word, and not your *feelings* or *imaginations*, which may deceive you. You are to *believe* that you *receive* on the authority of Jesus Christ, you, on your part, having complied with the divinely appointed conditions.

8. The faith that *saves*, that *claims* the promise, that *relies and walks out on God's word*, must precede the consciousness or interior witness of possession. There can be no room for *saving* faith after visible or tangible manifestations, or after the blessing is received. It is a matter of knowledge then.

Mr. Fletcher says, "Beware of looking for any peace or joy *previous* to your believing; and let this be uppermost in your mind."

You say, "I do not *see* any evidence, I do not *feel* any evidence, that I receive the blessing." If you have *completely submitted* to God, you are to *believe*, and have no right to doubt God's word because of any absence of feeling. Your faith for salvation is not to rest upon *sight* or *feeling*. The Bible says faith is the *evidence* of things *not seen*. Faith in *feeling*, or in *seeing*, or in the *witness of the Spirit*, does not save; but faith, *simple, naked faith* in the *word* of God, does.

9. Seeing, feeling, and possessing the evidences of salvation must be subsequent to its reception. The

blessing is conditioned on faith, and this faith must rest on the truth of God, as the evidences of possessing the blessing can not exist before the blessing is received.

Dr. True says, "I know of no way to obtain this salvation but to follow the exact directions given, 'Believe that you *receive*, and you *shall* have.'"

We can obtain salvation only by BELIEVING and TRUSTING God. And an evangelical belief and *trust* in God can be exercised only in connection with *complete submission* to him.

10. Men are prone to live by *sense* rather than by *faith*, and are inclined to trust every thing and every body but God. This passage teaches the great and important duty of *purely trusting* and *believing* God.

I will conclude this answer by the following from that excellent and able work, "The New Testament Standard of Piety," by Rev. W. McDonald: —

"If I can not believe for entire sanctification until the evidence of its possession is clear, I can never believe for it; for the evidence of its possession must be subsequent to its possession, unless we receive the evidence first and the blessing afterward. The scriptural order is, *faith* first, the *blessing* next, and the *evidence* last. But with many it is the *evidence* first, the *blessing* next, and the *faith* last.

"This difficulty arises from confounding *faith* and *evidence*. That which assures us that the blessing is ours, is the evidence which God gives, the witness of the Spirit. And if we do not believe until this evidence is received, we shall never believe; for this evidence

which we so much desire is conditioned on faith, which faith must be exercised before the blessing is received."

Dr. True says, "You need not be afraid to *believe* that you *receive* while you pray; for according to the testimony of thousands, you will thereupon *receive the direct witness of the Spirit. This* is what you have hoped to *receive first* in order to believe; but it comes, if it comes at all, as the *confirmation* of your *faith*."

141. *What is the rest which the sanctified soul enjoys?*

The Saviour says, "My *peace* I give unto you." "The work of righteousness [holiness] shall be peace, and the effect of righteousness *quietness* and *assurance* forever."

1. It is not a state in which we do not sympathize with the joys and sorrows of others.

2. It is not a state of exemption from physical or mental suffering.

3. It is not a state of exemption from the Christian warfare, or a state of inglorious ease from labor and Christian duty.

4. It is a state of *settled* and *complete satisfaction* in God, he being "all in all" to the soul.

5. It is a state of rest from the former servitude to doubts, fears, and inbred sin.

6. It is a state of rest, in which the tumult of the heart has been hushed into calmness; and fear, and sorrow, and remorse have given place to quietness and assurance.

7. It is a state of deep and permanent quietude and assurance in respect to all our interests, temporal and eternal.

8. It is a state of sweet rest from all conflict, not with the powers of darkness, but between the will and the conscience. "The body of sin has been destroyed," and the soul has peace with itself — inward quietude.

> "Now rest, my long-divided heart;
> Fixed on this blissful center, rest,
> Nor ever from thy Lord depart —
> With him of every good possessed."

142. *What are the distinguishing characteristics of perfect love?*

1. Perfect love is perfect in *quality*. It is pure — without mixture; it has no alloy.

2. Perfect love is perfect in *quantity*. It is so as it *fills* the heart. It *rules*, sways the scepter; it is *supreme*. "Be ye filled with the Spirit."

3. Perfect love is *constant* love. If it is not constant, it is not perfect. There may not always be ecstatic joy, but there must always be a supreme preference for God.

4. Perfect love is progressive love. It can not exist without growth. We may not always think we are progressing, but this does not militate against the fact.

5. Perfect love casts out all fear — all slavish, harmful fear, such as the guilty feel. It casts out the fear of man, of want, of death, of hell, and all slavish fear of God. "He that feareth is not made perfect in love." It does not cast out the fear of *caution*, or a *loving*,

filia. fear of God. It induces this kind of fear. It guards against presumption on the one hand, and against despondency on the other.

> "A heart in every thought renewed,
> And *full* of love divine;
> Perfect, and right, and pure, and good —
> A copy, Lord, of thine."

143. *What are the natural and necessary indications of a pure heart?*

The Saviour says, "Ye shall know them by their fruits." The streams must partake of the nature of the fountain. The heart gives character to the life by a law of necessity. It breathes itself through all our activities, and gives character to all our energies and actions. A pure heart will be indicated, —

1. By pure and holy conversation. "Out of the abundance of the heart the mouth speaketh." If the heart is right, the conversation will be *sweet*, *truthful*, *humble*, *heavenly*, and *holy*.

2. By opposition to all impurity. A pure heart loathes sin, and has no affinity for it. It shrinks from it, as a worm would from a fire. It abominates it, and recoils from it.

3. By thorough watchfulness. The love of purity instinctively leads to watchfulness against impurity. The holy soul is led to watchfulness, in this polluted world, by its own instincts.

4. By reluctance to mingle with the *gay*, the *vain*, and the *worldly*. It has no moral affinity for such society, and no taste for such associations. The charm of the

world has been broken. The pure heart has *tastes*, *motives*, *communings*, and *enjoyments* totally *dissimilar* to the *worldling*.

"Let worldly minds the world pursue ;
It has no charms for me ;
Once I admired its trifles too,
But grace hath set me free."

5. By the character of its enjoyments. It craves the *spiritual*, the *holy*, and the *divine*. Its enjoyments are purely religious ; they are sought by prayer, reading the Scriptures, pious meditations, and by acts of Christian duty and usefulness. The enjoyments of a pure heart are *sweet*, *rational*, and *unwasting*.

144. *Is a proper state of mind necessary to the exercise of saving faith ?*

Dr. Foster answers this question as follows : "Faith, in order to its exercise, presupposes a certain state of the mind and affections, and without these it can not exist — its very existence includes them ; namely, in the briefest terms, it supposes the knowledge of sin, and sorrow for it ; the knowledge that there is a Saviour, and a readiness to embrace him."

Bishop Hedding says, "That faith which is the condition of this entire sanctification is exercised only by a penitent heart — a heart willing to part with all sin forever, and determined to do the will of God in all things."

145. *In what sense is faith the gift of God ?*

Faith is the gift of God in nearly the same sense in

which *seeing*, *walking*, and *eating* are the gift of God. These are the gift of God in such a sense that neither of them can be done without him, and yet he does neither of them for us. The *objects* of sight and the *power* to see, the *foundation* on which to walk and the *power* to walk, the *food* we eat and the *power* to eat, are all, in an important sense, from God. But the acts of seeing, of eating, and of walking are our own. He neither sees, walks, nor eats for us; and yet *we can do neither without him*. Thus with faith. God gives *truth*, the *object* of faith, and the *grace* of faith, or the *power* to believe; but he believes for no one. While he *helps* the *believer*, the *act* of *believing* is purely the believer's, and is *voluntary* — UNNECESSITATED.

146. *In what sense does faith involve a voluntary exercise of the mind?*

In *attention*, *assent*, and *submission*. First, we are voluntary in giving proper *attention* to the truth, with its evidences; secondly, we are, in a measure, voluntary in giving *assent* and *credence* to apprehended truth; thirdly we are voluntary in the *practical reception* of the truth, and in *submission* to its claims, which involve *trust* and *reliance*.

The pivot upon which the salvation of the soul turns is its submission to the claims of truth. We are saved by the belief of the truth. Truth demands attention and submission. An intelligent, voluntary rejection of the perceived and admitted claims of truth, consti

tutes the most terribly damning sin which was ever committed. Unbelief is a voluntary rejection of truth. Faith is a voluntary submission to its claims. Faith and unbelief are the axles on which all real happiness or wretchedness revolves.

147. *Why need we seek holiness if we can die safe in a justified state?*

An able writer well says, "Those cases in which justified persons would die safe are those in which there has not been time to advance to this higher state, or the subject has not been presented in a way to give a sense of its importance. Those who have had time granted them, and are convinced of the necessity of a clean heart, will not retain their justification, unless, according to their ability, they walk in the light that is given them. And here, let it be understood, is a point of immense importance.

"If any one having the evidence of justification, and yet convinced of his inward corruptions and the divine claim upon him to love God with all the heart, should refuse to meet that claim, though the complete provisions and promises of the gospel were fully set before him, he would forfeit his justification by grieving the Holy Spirit, and neglecting this 'great salvation.'"

Mr. Fletcher says, "So long as a Christian believer *sincerely presses after* Christian perfection, *he is safe*, because he is in the *way of duty;* and, were he to die at midnight, before midnight God would certainly bring

him to Christian perfection, or bring Christian perfection to him."

Dr. Dempster says, "While it is true that no believer is lost, and none with impurity is saved, it is equally true that *no one retains his justification — dies without sanctification. Apostasy or purity* is the only possible alternative after regeneration."

John Fletcher says Philip Doddridge and Archbishop Leighton doubted whether those who do not sincerely aspire after perfection have saving grace. A justified soul can not be lost if it do not fall; but it is in great danger of falling if holiness is not constantly sought. (See Sec. XVII.)

148. *How soon after William Carvosso's conversion did he seek holiness?*

Father Carvosso tells us that he sought and obtained this blessing in less than five months after his conversion. His evidence of regenerating grace was so clear and strong that he asserts, "I never had one doubt of my acceptance, and Satan himself knew it was in vain to attack me from that quarter."

Immediately after his conversion he says, "What I now wanted was inward holiness." He sought it, obtained it, and gives us a clear testimony concerning the purity of his soul through the sanctifying power of Christ. Let it not be forgotten that he listened to Mr Wesley's preaching during twenty years, and a thousand times, with streaming eyes, praised God for sending Mr. Wesley to Cornwall.

149. *What are the chief hinderances to the promotion of holiness in the church?*

1. There is much defective and unsound teaching respecting it. This greatly retards the work.

2. There is a great want of clear and decided witnesses of holiness in the ministry. It can not be expected that the laity will go ahead of the ministry in piety. "Like priests, like people," is true in this regard.

3. The extravagances and inconsistencies of some who profess perfect love have done much to impede the work of holiness.

4. The opposition and prejudice against it in the hearts of many unsanctified worldly professors is a great hinderance to its progress.

Let these hinderances and impediments be taken out of the way, and the experience and profession of perfect love would be as common in the church as the want of it is now.

150. *What is the great leading hinderance to the exercise of simple, naked faith?*

A desire to possess the *fruits* of faith before we *believe*. We want to go by *sense*, and *feel* first. Many are more solicitous about *feeling* than *faith*. We want to see signs and wonders before we believe. We have no right to expect *feeling*, the *fruit* of faith, before we believe. We might just as well want to taste our food before we eat it.

It will never do to make a Saviour of our feelings,

Many persons spend their time in vain efforts to force themselves into a right state of feeling. Feelings do not result from a direct effort to feel, but from true faith. If we would be saved, we must stop *quarreling* with our *feelings*, and trust all *now* and *forever* upon the immutable word of God, and we shall have just the right kind and the right amount of feeling.

We are to take God at his word, and rely upon his truth, and give it the same confidence as though it were proclaimed from heaven by God himself in a voice of thunder.

151. *Can holiness be retained without growing in grace?*

It can only be retained by a steady progress in the divine life. The conditions of *obtaining* holiness and of *retaining* it are the same; and the conditions of obtaining and retaining it are those by which the soul is to grow and mature in holiness. Hence a violation of the conditions of increase and growth in holiness forfeits the state of holiness itself.

Again, our capacities and powers are improvable and expansive, and we must proportionately grow in holiness or incur guilt and fall from grace.

152. *What is understood by our being made partakers of the divine nature?*

It is to be made partakers of his holiness, and to become *morally* like God. It involves being created

anew in Christ Jesus, in righteousness and true holiness, so as to bear the divine image and possess the Holy Spirit.

"God is love; and he that dwelleth in love dwelleth in God, and God in him."

This is the only sense in which any intelligent being can be a partaker of the divine nature. "But he," says the apostle, "for our profit, that we might be partakers of his holiness." To be "partakers of his holiness," is the same as to be "partakers of the divine nature."

153. *If, in being made partakers of the divine nature, we become like God, do we not become gods?*

No more than one ray of light makes the sun. A ray of light is *like* the sun, and yet it is not the sun. One drop of water is not the ocean, and yet it is *like* the ocean. The *quality* is the same.

The Christian may be *like* God, and not God, as a drop is *like* the ocean, and yet *not* the ocean.

154. *What is the great prerequisite and only preparation for heaven?*

Nothing else but a state of *holiness — simple purity* "Blessed are the *pure* in heart, for they shall see God." *Unmixed*, *simple*, *present*, PERFECT LOVE — perfect, not in *degree* or *development*, but in *character* or *quality*. One grain of perfect wheat is as good in *quality* as a ship-load.

155. *What is the great business of all regenerated men?*

It is to *secure* and *retain* a state of entire sanctification. This is the great question between them and God on the one hand, and Satan on the other. It is vastly important that every believer keep this question thoroughly and constantly settled.

156. *What are the fruits of conviction for the blessing of regeneration?*

A renunciation of sin; a confession of sin; an honest regret of sin; a turning from the vanities of the world; a resolute seeking of God; a strong anxiety to do his will, and prayer for pardon and salvation.

157. *What are the fruits of conviction for the blessing of perfect love?*

Deep self-abasement and humility of spirit; self-renunciation and submission to God; self-loathings, and hungerings and thirstings after righteousness; and a willingness to suffer any thing, be any thing, or do any thing to please God and obtain a pure heart.

158. *Do sanctified souls lose the blessing sometimes before they become established therein?*

Mr. Wesley says, "It is an exceedingly common thing for persons to lose it more than once before they are established therein." . . . "It is a miracle if they do not, seeing all earth and hell are so enraged against them; while, meantime, so very few, even of the chil-

dren of God, skillfully endeavor to strengthen their hands."

159. *What is the progress from grace to sin?*

1. "A temptation ariseth, whether from the world, the flesh, or the devil, it matters not.

2. "He gives way, in some degree, to the temptation, which now begins to grow pleasing to him.

3. "The Holy Spirit is grieved; his faith is weakened, and his love of God grows cold.

4. "The Spirit reproves him more sharply, and saith, 'This is the way; walk thou in it.'

5. "He turns away from the painful voice of God, and listens to the pleasing voice of the tempter.

6. "Evil desire begins and springs in his soul, till faith and love vanish away; he is then capable of committing outward sin, the power of the Lord being departed from him."—WESLEY.

160. *How can a perfect Christian "grieve the Holy Spirit of God?"*

1. "By such conversation as is not profitable, not to the use of edifying, not apt to minister grace to the hearers.

2. "By relapsing into bitterness or want of kindness.

3. "By wrath, lasting displeasure, or want of tender-heartedness.

4. "By anger, however soon it is over; want of instantly forgiving one another.

5. "By clamor or brawling, loud, harsh, rough speaking.

6. "By evil speaking, whispering, tale-bearing; needlessly mentioning the fault of an absent person, though in ever so soft a manner."—WESLEY.

161. *Does God sometimes afflict his children in order to lead them to seek holiness?*

Dr. Stephen Olin writes, "I had difficulties respecting our own theoretical views of the doctrine—perfect love. I even joined the Conference with exceptions to it, and stated my objections when a candidate before the whole body. But I was admitted, the Conference expressing the hope that further inquiries would rectify my views.

"Years, however, passed without any modification of my opinions. But it pleased God *to lead me into the truth.* My *health failed*, my official employments had to be abandoned, *I lost my children*, *my wife died*, and I was wandering over the world alone, with scarcely any thing remaining but God. I lost my hold on all things else, and became, as it were, lost myself in God. My affections centered in him. My will became absorbed in his. I sunk, as it were, into the blessing of *perfect love*, and found in my own consciousness *the reality* of the doctrine which I had theoretically doubted."

162. *Is there not a great deal of indifference and apathy on this subject in the church?*

There is, and it manifests itself all through the

church of Christ. Where is the evidence that the mass of the church is "hungering and thirsting after righteousness"? If God says "*Woe* to them that are at ease in Zion," what a multitude in the church must be under his displeasure! There are thousands in the various churches who are living in an imaginary security, and have no troublesome anxieties about their own souls or the souls of others; they fancy themselves really safe. "Come up, O breath, and breathe upon these slain, that they may live."

163. *How much ought I to fast?*

Your body is the "temple of the Holy Ghost," and you are to *govern* it, but not to *injure* it. You should *fast* enough to make it a means of grace, but not so much as to make it an instrument of temptation. The state of your health will help you to decide this question.

164. *Why is not entire sanctification received at the time of pardon and regeneration?*

Dr. Foster answers this question as follows: "Their [sinners'] whole effort is directed to the gain of pardon and reconciliation. For this they pray, and weep, and mourn. The cry of their heart is, 'God be merciful to me a sinner!' 'Save, or I perish.' Their faith is kept upon this one object. Allowing, therefore, entire sanctification to be a distinct work, *as we do*, and allowing that its condition is faith, it is no marvel that it is not obtained synchronically with pardon. It was

not *asked* for; it was not *believed* for; it was not, course, *bestowed*."

165. *If I lose the blessing, must I tell others of it?*

I would say, generally, this would be very improper. It would weaken the feeble-minded, and stagger those who are seeking. Fly directly to Christ. Take him again by simple faith as a present Saviour. Cry, Lord, here I am; I repent; I give up all; I am fully thine. Thou art my Saviour. I will, I do believe. You might tell an intimate friend or two; they would help you by their prayers.

166. *What course do the most of professors of religion pursue in regard to holiness?*

Like the ancient Israelites, instead of going directly to Canaan, they take a zigzag course of wandering in the wilderness. Their *unbelief* and *disobedience* prevent their entering the spiritual Canaan, and subject them to the necessity of a return to Egypt, or to ceaseless wanderings in the wilderness, almost in sight of the beautiful hills of that land, which flows with milk and honey. It was only twelve days' journey from Horeb to Canaan. Mr. Wesley tells of some who passed into Canaan, "some *ten* days, some *seven*, some *four*, and some *three* days" after they were delivered from the bondage of the devil.

167. *What are the results of this course on the part of the church?*

The results are similar to those which befell the

ancient Israelites. With their refusal to obey God, and go over into Canaan, their backslidings and troubles commenced.

1. The ten *cowardly*, *unbelieving*, *rebellious* spies were struck dead on the spot. And may the Lord have mercy on those ministers, who, following the example of the ten unbelieving spies, bring up an evil report from the land. Even some ministers who have been through the land, and have tasted of its precious fruits, have gone back into the wilderness again, and have ceased to urge the people to go over. It is to be feared, when Jesus comes, such ministers will be found wanting.

2. The Israelites were ordered back into the wilderness; just as Christians begin to backslide when they feel it their duty, and see it their privilege, to seek holiness, and refuse to do it. As Israel could not stay on the borders of the promised land and not go over, so believers will backslide if they do not go on unto perfection.

3. Sin changed the countenance of God toward the Israelites, and put them under a *terrible discipline*. The same is strikingly true of those who know their duty in regard to seeking holiness, and do it not.

4. The Israelites were forsaken of God, defeated by their enemies, visited by destroying angels, by fiery serpents, leprosy, plagues, and earthquakes. They murmured, rebelled, and became cowardly, licentious, idolatrous, and a merciful God only knows what not. The carcasses of three millions of them fell in what

was to them a *howling wilderness.* Analogous to all this are the terrible spiritual results of a refusal, on the part of the church, to go on to perfection. Among these results are, being forsaken of God, defeat in spiritual conflict, fiery trials, doubts, fears, and cowardice, coldness and moral stupor, worldliness, licentiousness, and idolatry. If these things are not found to be fearfully prevalent in the various churches of Christendom, I shall be as thankful and glad as any other man.

168. *Why is it that many who desire holiness, and read, and pray, and resolve, and weep, and struggle, yet make but little progress in the way of holiness?*

It is mainly because they refuse to comply with the conditions on which they soon come to see the blessing is suspended. One man sees that if he would be holy he must adopt a new system of benevolence. Another sees, as he approaches the clear light of perfect love, a probable call to the ministry, should he go forward. Another sees a large class of duties, hitherto neglected, which must be performed. A sister sees, if holiness is obtained and retained, she will have to conform to the simplicity of the gospel of Christ, and undergo a material change in her equipage and costume. Many cease to seek holiness when the knife of excision is put to the heart to amputate its idols.

169. *I do not understand how a sanctified soul can be tempted.*

Can you understand how the Saviour was tempted,

or how sinless Adam was tempted? You will remember, though the inward man of sin is slain and cast out, the devil is neither slain, taken out of the world, nor shut up in hell yet.

The sanctified soul has five senses, which are avenues of contact with the world. These senses are to be kept "with all diligence," so long as we are in a world abounding with evil, and in which "the devil, as a roaring lion, walketh about seeking whom he may devour."

170. *If a believer yields to temptation, and falls into sin, is it a proof that he was never cleansed from inbred sin?*

No. Holiness does not raise men above Adam in paradise, or the angels in heaven. Adam yielded to the tempter, and fell into sin; but that did not prove that he had inbred sin before his fall. Holiness makes no one *impeccable;* and we should not confound *peccability* with *sin*, or the *power* of sinning with the *actual use of that power*. If the commission of sin necessarily demonstrates that the heart was corrupt before the act of sin, it will follow that Adam and Eve were fallen before they sinned.

171. *Should the sanctified soul seek for, or expect, or desire, any thing beyond more of holiness — as gifts, new revelations, &c.?*

By no means. The heart *full of love* has already found "a more excellent way" than these.

Mr. Wesley says, "The very desire of '*growing in grace*' may sometimes be an inlet of *enthusiasm*. As it continually leads us to seek new grace, it may lead us unawares to seek *something else new*, besides *new degrees* of *love* to God and man. So it has led some to seek and fancy they had received gifts of a *new kind*, after a new heart.

"Another ground of these and a thousand mistakes is, the not considering deeply that *love is the highest gift of God — humble, gentle, patient love;* that all *visions, revelations, manifestations* whatever, are *little things* compared to *love;* and that all the gifts above mentioned are either the same with, or infinitely inferior to, it.

"It is well you should be thoroughly sensible of this — the heaven of heavens is love. *There is nothing higher in religion* — there is, in effect, nothing else. If you look for any thing but more love, you are looking wide of the mark — *you are getting out of the royal way.*

"And when you are asking others, 'Have you received this or that blessing?' if you mean any thing but *more love, you mean wrong;* you are leading them *out of the way*, and putting them upon a *false scent.* Settle it, then, in your heart, that from the moment God has saved you from all sin, you are to aim at nothing more, but more of that love described in the thirteenth of the Corinthians. You can go no higher than this, till you are carried into Abraham's bosom.

"I say again, Beware of *enthusiasm;* such as, the imagining you have the gift of prophesying, or of discerning of spirits, which I do not believe one of you has; no, nor ever had yet."

172. *Should the work of regeneration and of sanctification, among sinners and believers, go on together?*

Such we believe to be the true order of God. Salvation must come out of Zion. The church is to *obtain* and *impart life*. The *sanctification* of *believers* in the church, and the *conversion* of *sinners* out of it, should go on simultaneously.

Mr. Wesley believed and said, for each believer sanctified, ten sinnners would be converted. Nothing adds such power to a revival as to have believers sanctified while sinners are being converted.

The *best*, the *easiest*, the most *profitable*, and the most *extensive* and *lasting* revivals are those which commence with the "perfecting of the saints." Such reformations move easily and powerfully, and go deep and thorough in saving souls. This was true of the most powerful and extensive revivals under the labors of Wesley, Bramwell, Hunter, Carvosso, Stoner, Abbott, Hibbard, Garrettson, Caughey, Finney, and Mrs. Phœbe Palmer.

The sanctification of believers constitutes the best possible preparation the church can possess for the reception of converts to her bosom. It is to be feared *many*, *very many*, genuine converts have been ruined

by uniting with *cold*, *worldly*, and *unsanctified* churches. The church of God carries a fearful responsibility in this matter.

173. *What was Arvid Gradin's definition of the "full assurance of faith," as given to Mr. Wesley, and indorsed by him?*

"A repose in the blood of Christ, a firm confidence in God, and persuasion of his favor, the highest tranquillity, serenity, and peace of mind, with a deliverance from every fleshly desire, and a cessation of all, even inward, sins."

174. *Is the baptism of the Holy Ghost, or being filled with the Spirit, the blessing of holiness?*

It includes it. To be "*full* of the Holy Ghost," "*full* of faith and the Holy Ghost," "*full* of faith and power," and to be "*filled* with all the *fullness* of God," is to possess full salvation, or perfect love. To be "filled with *all the fullness* of God," is, however, much more than merely to be sanctified; it involves enlargement and growth in love, power, and holiness.

The disciples before the Pentecost were Christians. They had been *chosen out of the world;* they were the *servants* and *companions* of Christ; they had *preached Jesus* and the *resurrection;* they had *cast out devils*, and they *loved* the *Saviour*, and had *denied* themselves, *taken up their cross*, *and had followed him*.

But they were not entirely sanctified. The Saviour found it necessary at times to reprove them for *unbe*

lief, instability, selfishness, a worldly, secular spirit, a retaliating spirit, and a cowardly and vacillating spirit.

The Saviour saw their unsanctified hearts, and *prayed* that they all might be *sanctified through the truth*, and become *one* with himself and the Father. Before his ascension he directed them to return to Jerusalem and hold a prayer meeting, with the assurance that he would send the "promise of the Father" — the baptism of the Holy Ghost — upon them. He had predicted during his ministry, that some of his hearers should not taste death until the kingdom of God came with power. That kingdom came with power on the morning of Pentecost, and consisted in "*righteousness, peace, and joy in the* HOLY GHOST."

The one hundred and twenty gathered in the upper room "were all *filled* with the Holy Ghost." That baptism, doubtless, *sanctified every one* of them. It took all the *unbelief* out of Thomas. It prepared Stephen for martyrdom. It completely cured Peter, so that he never *cowed* before the enemies of the Lord, or *cursed*, or *swore*, or *denied* his Lord again. He lived a *hero*, and died a *martyr*. He was crucified with his *head downward*, because he chose not to die like his Lord.

Every one of the one hundred and twenty was made *as firm as an iron pillar strong;* and, although the little band found themselves launched forth upon the mightiest enterprise ever undertaken by mortals, and opposed at every step by wicked men and devils,

yet we never hear of a single instance of apostasy among them.

The power which fell on them diffused itself on every hand, and Peter's first sermon was a perfect thunder-clap from end to end, and created a general cry for mercy, so that three thousand souls were converted before night.

That the disciples were all sanctified at the day of Pentecost is taught by nearly all the authorities and standards of Methodism. Dr. Jesse T. Peck says, "The *special* outpouring of the *Holy Ghost* is alone a baptism of *holiness;* the holiness of the church is defective; therefore the great want of the church is a baptism of the Holy Ghost."

"Come, Holy Ghost, my heart inspire;
Attest that I am born again;
Come, and baptize me now with fire,
Nor let thy former gifts be vain.
I can not rest in sins forgiven;
Where is the earnest of my heaven?"

175. *Should the sanctification of believers constitute a prominent item in our camp-meeting services?*

It should; and for the following among other reasons: —

1. Labor for the "perfecting of the saints" is proper any where, and especially where there is a general convocation of them.

2. It is *one* of the two grand objects of camp meetings. These meetings are appointed for the special benefit of the church and the impenitent — the *sanc-*

tification of believers and the *conversion of sinners*. These two works should go on simultaneously. (See Sec. XXII. Ques. 172.)

3. Camp meetings afford a *very favorable* opportunity for the seeking of perfect love. The absence of worldly care, the consecutive and protracted religious services, the powerful and pointed preaching, the rehearsal of rich and varied religious experience, the heavenly and gracious influences, and all the delightful exercises of a good camp meeting are peculiarly favorable to the seeking of holiness.

4. The sanctification of believers furnishes the best possible preparation to labor for the conversion of sinners. One of the first and great objects of all believers is to get a thorough preparation for efficient labor for God. Believers should be always ready to labor for God; and, if they are not, they should get ready before going to camp meeting. But this is very far from being the case; and so long as it remains so *manifestly* true that the *mass*, the *majority*, of believers who attend our feast of tabernacles are but partially sanctified, and but ill prepared to work efficiently for God, it will be proper and important to give the subject of perfect love due prominence.

To commence the labors of a meeting of this kind *directly* and *principally* for the conversion of a few scattered sinners, who may be on the ground during preaching hours, while there are hundreds of unsanctified believers present, who ought to be led into the Canaan of perfect love, is to go aside from the order

of God, grieve the Holy Spirit, and block the car of salvation.

The *results* of a good camp meeting are to be looked for more in our various fields of labor after the meeting than in the conversion of a few sinners during the meeting. The conversion of a hundred souls on the ground, we admit, is a *great* and *desirable* work; but we maintain, to have the *foundation* laid deep and solid (in the sanctification of believers by the baptism of the Holy Ghost) for revivals all over the surrounding country, resulting in the conversion of *hundreds* of souls, is a *much greater* work, and likely to be much more permanent.

But the very way to secure the conversion of sinners on the camp ground, or any where else, is, for believers to humble themselves at the feet of Jesus, and seek the perfect love of God, which *always secures the convicting, convincing, regenerating, justifying* power of the HOLY GHOST.

176. *Do you think the interests and work of holiness are progressing in the church?*

I do. More attention is now given to the circulation of books and periodicals devoted to its promotion than ever before, and the attention of the church more generally is being directed to its claims and importance. Those in the ministry who enjoy it, and *faithfully preach* it, are increasing constantly, and the *witnesses* of *perfect love* in the membership are augmenting from year to year

The rich and able productions of Wesley, Fletcher, Drs. George and Jesse T. Peck, and Mrs. Phœbe Palmer have done, and are doing, much to promote this blessed work. The "Guide to Holiness" and "Beauty of Holiness" are being scattered all through the church, and are truly doing a great work for God and the truth. The truth must and will prevail. A brighter day is dawning on the church.

But it must be remembered there is much yet to be done, as vast multitudes of our people have never read the excellent books and periodicals furnished by the church on this subject. Many of our preachers do not enjoy perfect love; some seldom preach it; and painful as is the admission, we can not avoid the conviction that some discard Mr. Wesley's views altogether. Many, *very many*, of our members are living without an experimental knowledge of its saving power and blessedness. Some, we fear, are content to remain so.

While, then, we rejoice, and acknowledge and give thanks to God for what has been done and for what is being done, we should also be incited to pray and labor to secure a more extensive and general work of perfect love through our entire ministry and membership. May the Lord hasten the day when the *church generally shall pass into the* CANAAN OF PERFECT LOVE.

"O that they might at once go up!
No more on this side Jordan stop,
But now the land possess;
This moment end their legal years,
Sorrows, and sins, and doubts, and fears,
A howling wilderness."

177. *Did Mr. Wesley preach often upon the subject of holiness?*

We think he did, and for the following reasons: —

1. Mr. Wesley was a consistent man, and it can not be supposed that he would in *conference*, in *private*, and by *letter urge* and *press* his preachers to preach *constantly*, *strongly*, and *explicity* on the subject, while he himself did not set them an example to be followed.

2. In the journals of Dr. Adam Clarke, Bramwell, Carvosso, Mrs. Hester Ann Rogers, and Lady Maxwell, where a great number of Mr. Wesley's sermons and texts are noticed, you will find a large proportion of them are on the subject of full salvation or perfection. If any doubt, let him examine. More than one half of the hymns composed by Mr. Wesley were upon the subject of holiness.

The fact that but few of his published sermons are devoted specifically to the subject of Christian perfection does not argue against his preaching much upon it. These sermons which he published were designed to present a general survey of Christian theology. There are more of them, however, devoted *specifically* to the subject of holiness than to any other one topic.

Let it be remembered that we have but about one hundred and forty of his sermons; while he preached over seven hundred times a year during his ministry and in his lifetime over forty-two thousand sermons.

178. *Is there to some extent a spirit of opposition*

in the Methodist church to the doctrine, experience, and profession of sanctification?

That the doctrine, as an item of Methodist theology, is *generally* received, is admitted. But it is quite generally believed by those who have *obtained* the blessing, and who *profess* it, and endeavor to *advocate* and *vindicate* it, that there is more opposition in the church to it than many are willing to allow.

The same was true in Mr. Wesley's day; some of his preachers and members would not receive the doctrine, and he was often at his wits' end in keeping them from dropping it altogether.

No man can claim to be a *Methodist* on this subject who discards Wesley, Fletcher, Watson, and Clarke — *the standards of the church on this subject.*

We can not avoid the conviction that in our own loved communion there are some, in both the ministry and laity, who discard Mr. Wesley's views altogether. Many who profess to believe the doctrine, and who neglect to seek it, will oppose and reject it when its claims are *urged* and *pressed* home upon them.

As long as it is *left* in the *standards*, *in our bookcases*, or as long as it is only preached as an item of the Methodist creed, in an *indefinite* and *general aspect*, it meets with but little opposition. But when it is *urged home upon believers*, as a *present duty* and *privilege*, to be *sought now*, and *not to be neglected*, — in many of our churches it is met with *stern opposition* in both the ministry and membership.

The doctrine of regeneration may be *so* presented as

not to lead one sinner a year to seek it, and so as never to *trouble* sinners concerning it. So the doctrine of holiness may be *so presented* as to stir up no opposition against it on the one hand, nor lead any believers to seek it on the other.

Whenever it is *clearly*, *strongly*, *explicitly*, and *urgently* presented, so as to trouble those who are neglecting it, and so as to lead some to *seek*, *obtain*, and *profess* it, it meets with more or less opposition in both ministry and laity. Love to God, to the church, and to this blessed doctrine, should lead every *true Methodist* to face this *ominous* fact. *It is no office of charity to ignore plain facts.* And it is no way to do away with evils, to shut our eyes against them, or to pass over them, and remain indifferent concerning them.

Our fathers did not: though they were full of charity, they were *direct*, *spiritual*, *searching*, *earnest*, *pointed*, and severe upon sin

179. *Who are the most virulent opposers of entire sanctification?*

Those professors who have received the most light on the subject, and have often been convicted of their need of it, and yet have failed to seek it. There is a large class of these persons who have been a long series of years in the church, and yet have no experimental knowledge of entire sanctification as a *distinct* blessing from *regeneration.* As might be expected, (as a result of not seeking holiness,) many of these have become cold, indifferent, and backslidden. These are the per-

sons generally in the church who oppose entire sanctification.

Mr. Wesley said, "Those who love God with all their heart must expect much *opposition from professors* who have gone on for *twenty years* in an *old*, BEATEN TRACK, and fancy they are *wiser* than all the world. THESE ALWAYS OPPOSE THE WORK OF SANCTIFICATION MOST."

If Mr. Wesley had cause to utter this in his day, what would be his language were he to visit the formal, proud, popular churches of this time, in hundreds of which there is not a single witness of entire sanctification?

180. *Are the spirit of holiness and the spirit of the world antagonistic?*

They are. Virtue and vice, truth and error, light and darkness, are not more so. The Spirit of God and the spirit of the world can never harmonize. Sin is an offensive, abominable thing, which God hates, and "the carnal mind is enmity against God." There is no sympathy between sin and holiness, and no medium ground for any to occupy. Jesus said, "No man can serve two masters;" "He that is not with me is against me, and he that gathereth not with me scattereth abroad."

The two grand divisions with respect to moral character, the "saint" and the "sinner," the "believer" and the "unbeliever," the "righteous" and the "wicked," the "just" and the "unjust," the "godly"

and the "ungodly," are as emphatically true to their names and natures now as they ever have been.

God *can never compromise* with *wicked* men, and by *nature*, and of *necessity*, *wicked men* have *no sympathy for God*. God, in infinite mercy, has instituted a way of salvation by which wicked men may be redeemed *from sin*, but *never in sin*. Those whom God has saved *hate sin* and *love holiness*. A state of salvation involves sympathy with God, and a state of sin involves sympathy with the world.

The spirit of the world is in direct antagonism to the Spirit of God. The men of the world have no sympathy for God, and are full of sympathy for the world. "*He that will be a* FRIEND *of the world is the* ENEMY *of God.*"

The more fully the children of God are possessed of the Spirit of Christ, the more vigorous is their contest with the world, and *vice versa*. The opposition of spirit between Christians and men of the world can never cease. "Marvel not," said Jesus, "if the world hate you; it hated me before it hated you." "If ye were of the world, the world would love its own; but, because ye are not of the world, therefore the world hateth you."

181. *How is a compromising spirit with the world usually manifested?*

It manifests itself in many ways, some of which are the following: —

1. In efforts to popularize Christianity with the

world, and looking to increase her influence in that way.

2. In efforts to lower the Bible standard of piety, in order to make it less repulsive to the minds of carnal men.

3. In efforts to *regulate* sin, instead of *opposing* and *prohibiting it.*

4. In acts which *pander* to the vices of wicked men, or which *countenance*, directly or indirectly, the commission of sin.

5. In the abandonment of Bible terms, in the relation of religious experience, in order to please men.

6. In the *polishing* and *softening* of those truths which God has left *rough* and *hard.*

7. In depending for the prosperity of the church upon her wealth and popularity, or upon the learning, talents, and eloquence of her ministers, rather than upon the baptism of the Holy Ghost, and a solid, high tone of piety in her ministry and membership.

182. *How did the apostle Paul magnify his apostleship?*

He tells us that he approved himself in all things as a minister of God — in "afflictions," "distresses," "stripes," "imprisonments," "tumults," "labors," "watchings," "fastings," "long sufferings," "dishonor," "evil report," "unknown," "dying," "chastened," "sorrowful," "possessing nothing," "in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft."

He received of the Jews, at five different times, "forty stripes save one;" "thrice he was beaten with rods;" "once stoned;" thrice he suffered shipwreck;" "a night and a day he was in the deep;" "journeys often;" "in perils of water," "of robbers," "of his own countrymen," "of the heathen," "in the city," "in the sea," and "among false brethren." He was "weary," "painful," "hungry," "thirsty," "cold and naked."

Reader, here you have a brief epitome of the labor, sufferings, and sacrifices of the chief of the apostles.

183. *Is not the fact that many persons lose perfect love several times before they become established therein against the seeking of it?*

It is at least no more so than the same fact in regard to justification is against the seeking of that blessing. It is a common thing for converts to lose the witness of justification many times before they become fully established therein. There is, however, no necessity of losing either; and we think there is much less danger of losing perfect love (other circumstances being equal) than justification.

Doubtless, if the light of justification were more *general* and more *clear* in the church, converts would be less likely to lose their justification during their early experience; and if the blessing of perfect love were more generally sought and obtained by the ministry and membership, and more clearly and faithfully preached and exemplified in the pulpit, those who

seek and obtain it would be less likely to lose it during their early experience.

Is it any wonder if a person lose the witness of perfect love, if he be located where he finds but little sympathy for it, and where he does not hear more than a sermon or two a year on the subject, and those made up of *indefinite generalities*, such as is usually preached by those who do not enjoy it, or are not earnestly seeking it? Those possessing perfect love need encouragement and the "bread of life" from the pulpit as well as others.

Let sympathy in the church become as general in its favor as it is for justification, and let clear witnesses for sanctification become as numerous in the ministry and membership as they should be, and you will hear of but few losing the blessing. (See Sec. XXII. Ques. 120.)

184. *Is the idea that believers are entirely sanctified when they are justified and converted, attended with difficulties?*

It is; and the following are some of them: —

1. If sanctification is complete in justification, then every man who enjoys religion is entirely sanctified.

2. If sanctification is complete at conversion, then every Christian, to be truthful, should *profess* entire sanctification.

3. If all who are converted are entirely sanctified, then all the directions in the word of God, to seek holiness, sanctification, and perfect love, are given exclusively to sinners.

4. If sanctification is complete in justification, then converts are not to seek for any further cleansing.

5. If sanctification is complete in justification, ministers have no right to urge *Christians* to "go on unto perfection," or to seek holiness, or to "cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

6. If justification and entire sanctification are inseparable, then all who feel the fruits of the flesh are in a state of condemnation.

7. If a state of entire sanctification is consistent with the struggles of *pride*, *unbelief*, *impatience*, *jealousy*, and *anger*, (the common experience of newly-justified believers,) must we not infer that these must go with us to heaven? as it must be admitted that entire sanctification fits the soul for heaven.

8. If sanctification is complete at conversion, then every man who is not entirely sanctified is a child of the devil.

9. If entire sanctification is complete at justification, it is so in opposition to the experience of the whole church of God, and, with slight exceptions, the whole mass of the Christian world have been seriously mistaken during two thousand years.

10. If all that are regenerate are wholly sanctified, then, whoever is convicted for full salvation, and groaning after it, is at once to infer that he was never converted, or that he is now backslidden. Thus would this heresy, if received, perplex and harass with perpetual difficulties and discouragements the very members of

the church who are most deeply concerned to possess all the mind that was in Christ.

A system involving such difficulties can not be received as the truth of God, and should be avoided as anti-scriptural and anti-Wesleyan, and regarded as dangerous heresy.

185. *What is the grand secret of holy living?*

It is to *obtain* and *retain* the *perpetual presence*, *fullness*, and *illumination* of the Holy Ghost. "*He shall abide with you forever.*"

1. He will *subdue* your lusts and propensities. "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh."

2. He will impart *liberty*. "Where the Spirit of the Lord is, there is liberty."

3. He *reveals* the *things* of *Christ*. "He shall receive of mine and show it unto you." "He shall testify of me."

4. He presents the *truth* of God and the *things* of God to the mind. "The sword of the Spirit is the word of God." "Even so the things of God knoweth no man, but the Spirit of God." "But God hath revealed them unto us by his Spirit."

5. He imparts *light* and *wisdom*. "He shall lead you unto all truth."

6. He *sustains* in the hour of *affliction*. "And he shall give you another COMFORTER, that he may abide with you forever."

7 He imparts the *virtues* of a *holy character*. "The

fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

8. He gives the *witness* of *adoption* and *salvation* "The Spirit beareth witness with our spirit, that we are the children of God."

9. He imparts the divine *image* — the *heavenly signet* — to the soul. "Ye are sealed with the Holy Spirit of promise."

10. He is the *source* and *author* of all *love* to God. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

11. He is the source of *strength* and *success*. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

12. His presence and work make the soul a temple, sacred to the service of God. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Be careful, my dear reader, and not *grieve the Spirit*, but "work out your own salvation, with fear and trembling; for it is GOD which *worketh* in you, both to will and to do of his own good pleasure."

"Come, Holy Ghost, all-quickening fire,
Come, and in me delight to rest;
Drawn by the lure of strong desire,
O, come, and consecrate my breast.
The temple of my soul prepare,
And fix thy sacred presence there."

186. *Will you give some questions, as helps to self examination?*

1. Did I rise this morning with a grateful sense of the goodness of God?

2. Did I offer myself anew to him in consecration?

3. Do I deny myself at all times, and take up my cross, as the Spirit of the Lord leads me?

4. Is the life I live by the faith of the Son of God, so that Christ dwelleth in me?

5. Do I feel any pride? or am I partaker of the meek and lowly mind that was in Jesus?

6. Am I firm and resolute in duty? and does any part of my time run to waste?

7. Have I always the presence of God? and am I saved from the fear of man?

8. Am I improving all my opportunities for doing or getting good?

9. Am I just, — doing in all things as I would others should do unto me?

10. Do I indulge in evil speaking to any extent? Do I mention the faults of any in their absence?

11. Am I becoming more scrupulous; and do I faithfully listen to the whispers of conscience?

12. Do I love the searching means of grace? Does plain dealing in the pulpit find sympathy in my heart?

13. Have I meekness? Am I poor in spirit? Am I temperate in all things?

14. Do I daily search the Scriptures? and has the reading of the Scriptures profited me?

15. Am I now fully consecrated to God? and now trusting him for a present and full salvation?

16. Have I the witness of the Spirit, testifying to the sanctification of my soul?

17. Have I the fruits of the Spirit without alloy? and am I now breathing out love, and gratitude, and praise?

18. Have I sweet, sensible communion with God now? and is my soul now resting in Jesus?

President Edwards says, "*Slothfulness in the service of God is as damning as open rebellion.*"

SECTION TWENTY-THIRD.

MAKING A HOBBY OF HOLINESS.

187. *How does opposition to holiness usually manifest itself among professors of religion?*

Often by sneers and taunts in regard to those who advocate and profess it. "He is one of the sanctified ones." "He makes a hobby of holiness." How often we hear these and kindred declarations in reference to those who profess and preach holiness, and urge believers who are but partially sanctified to press after "the fullness of the blessing of the gospel of Christ." It is so common to hear the advocates and professors of holiness accused of making a hobby of it, and this accusation is to my mind so objectionable, as to demand a passing notice.

That some may go to an unwarrantable extreme in regard to the subject of Christian holiness, we admit, and believe it to be a source of grief to all the true friends of holiness. Untimely, unintelligent, and over action, we think injurious to any cause. Nevertheless, I fully believe where there is one thus chargeable in regard to this subject, there are fifty who fail to obtain the blessing, and live below their privilege and duty. I think there are serious objections to this accusation, as commonly made against the friends of holiness; and I invite your attention to the following: —

1. To make a hobby of holiness really is both *rational*

and *scriptural*. Dr. Webster, who is good authority, defines a hobby as follows: "Any favorite object of pursuit." "That which a person pursues with zeal or delight." In the sense of Mr. Webster's definition, every Christian should make a *hobby of holiness*. But this is far from the sense in which it is commonly used among us. In its proper sense it would be a *commendation* rather than a *taunt*.

2. To say a man makes holiness a hobby is the same as saying he makes a hobby of religion. What is entire sanctification or holiness but religion in *full gospel measure?* Those who accuse their brethren of making a hobby of holiness do not mean this, and they should say what they mean. They deny making any thrusts at holiness, and say they are not opposed to it; but "*the Lord knoweth them that are his.*"

3. This accusation breathes a spirit of opposition to the teachings of the discipline of the church. The discipline says, "Let your MOTTO be, HOLINESS TO THE LORD." This is to the point, and is good authority.

4. It is manifestly in opposition to the declaration of the bishops of the Methodist Episcopal church. They say, "We believe that God's design in raising up the preachers called Methodists, in America, was to reform the continent, and spread *scriptural holiness* over these lands." This has been subscribed by all our bishops, from Asbury to the present time.

5. It is indicative of a heart unfriendly to the Wesleyan theory and Bible doctrine of entire sanctification as a distinct blessing to be received subsequently to

regeneration. Let any man preach the Wesleyan doctrine of perfection, "*constantly, strongly, and explicitly*," and he will incur the censure of these accusers of the brethren.

6. If I mistake not, this accusation is usually made by those whose experience in regard to the blessing of entire sanctification is *indefinite*, *uncertain*, and *ambiguous*. It comes from those who are not walking in the light of perfect love, and who neither profess it nor give evidence of enjoying it.

7. This taunting accusation serves to quiet the convictions and groanings of many who see and feel their need of a clean heart. It is to be feared that the cry of *hobbyism* frightens multitudes away from the pursuit of holiness.

8. The point of great *danger*, in regard to this subject, is not that men will make too much of it, and overdo the matter, (though this may be done,) but that they will fail to come up to the Bible standard of Christian privilege and duty. While there may be found occasionally one who overdoes the thing, the great mass neglect it altogether. And over-action on this subject is less harmful than no action at all in regard to it, or than *opposition* to it. — "A *living dog* is better than a *dead lion*."

9. This accusation is now made mainly by persons within the pale of the Methodist church itself. The time was when the early Methodist preachers had plenty of this kind of treatment from without the Methodist church. They were accused of making a

hobby of "*free grace*" and of "*full salvation*," by the opponents of those doctrines in other churches. Now, while that kind of opposition from abroad has well nigh ceased, we have an abundance of it at home. Is this just as it should be?

10. Christian holiness and its friends find an abundance of opposition in the depraved hearts of the unconverted, and in those professing Christians who reject the doctrine altogether, without an ambush fire of this kind from their professed friends.

Let me ask, in the language of John Wesley, "Why have the preachers of it been hooted at like mad dogs, even by men that fear God, nay, and by some of their own children, some whom they, under God, have begotten through the gospel?"

Rev. Abel Stevens says, "Ministers who *profess* and *preach* holiness have to encounter *suspicion*, *denunciation*, *theological* and *ecclesiastical ostracism*." And he asks, "Is it not time that this thing was not only abandoned, but regarded with *shame* and *penitence?*"

11. It is manifestly inconsistent with the life and principles of the early Methodists. How would such a taunt sound from the lips of John Fletcher, or William Bramwell, or John Nelson, or from that great and good man, John Wesley? — who said, "*Therefore* ALL *our preachers should make a* POINT *of preaching* PERFECTION *to believers*, CONSTANTLY, STRONGLY, *and* EXPLICITLY; *and* ALL *believers should mind this one thing, and constantly agonize for it.*"

Whoever read or heard of Wesley or Fletcher accus-

ing or reproving any body for making a hobby of holiness? Wesley said to all his preachers, "*Let your* MOTTO *be*, HOLINESS TO THE LORD." He closed his section in the Discipline, on the "Matter and Manner of Preaching," as follows: "*Let us strongly and closely insist upon inward and outward holiness in all its branches.*"

He declared holiness "*the peculiar doctrine committed to our trust*," and for this he suffered the greatest opprobrium. For this peculiarity Methodism has ever been regarded as objectionable by several of our sister denominations.

Wesley never accused even George Bell of making *a hobby of holiness*. He reproved Bell and others for mischievous extravagances, but never for making a hobby of perfect love.

12. It tends to prevent the subject of holiness from receiving that prominence in ministerial labor which its interests and importance demand. Many of our preachers know, if they follow the direction of Wesley, and preach a dozen sermons a year on holiness, and urge believers to seek it, they will be regarded as riding the hobby of holiness. Whether this leads any to preach less upon the subject than they should, and less than they otherwise would, God knows.

13. The Bible gives prominence to the subject of holiness. All the standards of Methodism — the Discipline and the Hymn Book — give prominence to it. Why, then, is it censurable for a minister to give it prominence in pulpit and pastoral labor? It is unde-

niable multitudes in our ministry but seldom preach a sermon *specifically* on the subject of holiness, notwithstanding thousands in the church are but partially sanctified, and the church is suffering for the want of purity and power.

I believe there is a class of temporizing, tobacco-chewing, and cigar-smoking ministers getting into the pulpit, who neither preach nor enjoy much religion, but are ever ready to utter this accusation against any who may profess or preach Christian holiness. This manifest and unhappy fact can not be *palliated* or *concealed* by the stale, silly, and unmeaning cry of "Croaker!"

If I address any such, let me suggest to you the following interrogations: —

1. What is the grand object of Christianity? — *Holiness.*

2. For what did Jesus shed his precious blood? — "Who gave himself for us, that he might redeem us from *all* INIQUITY."

3. What is the great present want of the church and of the world? — *Holiness.*

4. What will fully prepare men for the responsibilities, trials, and duties of probation? — *Holiness.*

5. What constitutes the great prerequisite for heaven? — *Holiness.*

6. Do I enjoy the blessing of Christian holiness?

7. When I was ordained to the work of the ministry, I declared I was *groaning* after it. Have my groans been turned into *shouts* of *victory?* or am I still *groaning?*

or have my groans given place to *indifference* or *opposition?*

8. How many times have I preached upon the subject of holiness *specifically* during the past year?

9. How many believers have been led into the light of *perfect love* under my ministry?

10. Am I following Mr. Wesley's advice, and do I make "*Holiness to the Lord*" my motto, and "preach perfection to believers CONSTANTLY, STRONGLY, and EXPLICITLY?"

11. If myself and so many others do not *enjoy* it, and are almost *silent* upon the subject, ought I to find fault with those who are following the Discipline and the advice of Wesley, and are trying to do the best they can to give due prominence to the subject, and lead the church of God up to her glorious privilege and solemn duty?

12. Is it right for ministers of Christ to deliver every year a long series of sermons or lectures upon "the Life of Christ," or "the Prophets," or "the Apostles," or "the Book of Romans," or "the Epistles," &c.? If so, is it wrong for a faithful Methodist preacher to present from six to a dozen sermons a year on the subject of *personal holiness?* Is it right in the one case to regard the minister as a *symmetrical* preacher, and accuse the other of making a *hobby of holiness*, and of being a man of one idea? Judge ye! (See Sec. XIV.)

SECTION TWENTY-FOURTH.

WEARING JEWELRY AND COSTLY ARRAY.

188. *Is there any harm in the putting on, or the wearing, of jewelry or costly array?*

As thousands in the church of God, and many ministers and their families, are drifting away from the *old landmarks* on this subject, you will allow me to answer you somewhat at length. We present the following objections to this practice: —

1. It is *positively* and *distinctly* forbidden in the Scriptures.

"In like manner, also, that women adorn themselves in *modest apparel*, with *shamefacedness* and sobriety, NOT with broidered hair, or *gold*, or *pearls*, or *costly array*, but (which *becometh* women *professing* godliness) with good works." "Whose *adorning let it* NOT *be that outward adorning* of *plaiting* the *hair*, and of *wearing* of GOLD, and putting on of *apparel*." "Love not the *world*, neither the *things* that are in the world." "If any man love the world, the love of the Father is not in him. For all that is in the world, the *lust* of the *flesh*, and the *lust of the* EYES, and the *pride of life*, is not of the Father, but of the world."

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not *conformed to this world*, but be

ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Aim at obeying and pleasing God, reader, and all your ornaments, if you have them, will drop off at once.

2. It can not be put on or worn in the name of the Lord Jesus, or to the glory of God.

The *command* of God is, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him." Can any one put on jewelry in the name of the Lord Jesus, and give thanks to God for it? "Whatsoever ye do, do it *heartily, as to the Lord, and not unto men.*"

3. It is a violation of the Discipline of the church.

"*Quest.* Should we insist on the rules concerning dress?"

"*Ans.* BY ALL MEANS. This is no time to encourage superfluity in *dress*. Therefore let all our people be exhorted to conform to the spirit of the apostolic precept, 'NOT to ADORN themselves with GOLD, and PEARLS, and COSTLY ARRAY.' (1 Tim. ii. 9.)" One of the items of prohibition in the "General Rules," is, "THE PUTTING ON OF GOLD *and* COSTLY ARRAY."

4. It is a violation of *baptismal* and *sacramental* VOWS.

"*Quest.* Dost thou renounce the devil and *all his works*, the *vain pomp* and *glory of the world*, with *all covetous desires* of the same, so that thou wilt *not follow* or be *led* by them?

"*Ans.* I RENOUNCE THEM ALL." – *Discipline.* It vio-

lates the most solemn vows made at conversion, baptism, and around the table of the Lord.

5. It causes a professor of religion to falsify his profession.

Christians profess that they are "not of the world;" that they are "pilgrims and strangers;" that they seek "a city which hath foundations;" that they are "crucified unto the world, and the world unto them;" that they are "dead, indeed, unto sin, but alive unto God;" that they are laying up "treasures in heaven;" that they have no fellowship with the "unfruitful works of darkness;" and that they are not "conformed to this world, but transformed by the renewing of" the mind. The wearing of gold and "costly array" in effect contradicts all this.

6. It is both a *sign* and a *fruit* of pride.

A lady once asked a clergyman "whether he considered such a practice as an evidence of pride." He replied with as much philosophy as point, "Sheep never appear in wolves' clothing, and he that wears the wolf's skin is a wolf."

7. It is a violation of the rule of Christian propriety.

There is not a physical law of our being, or of beauty, modesty, usefulness, or happiness, which demands it. It chills the sympathies, hardens the heart, degrades the mind, and is evidence of either a vitiated taste, a shallow mind, or a vain and corrupt heart.

8. It squanders the means which God has given for better purposes, and for which he will hold every one to the most strict accountability.

Men are stewards of the Lord's treasures, and have nothing, *absolutely nothing*, in their own right. Every shilling which you save from ornaments with gold, or pearls, or costly array, you may expend in clothing the naked and relieving the poor, whom ye "have always with you." Therefore every shilling which you needlessly spend in decoration, is in effect stolen from God and the poor.

9. It serves to engender pride, excite unhallowed passions and love for the gilded gewgaws of a depraved world. Dr. Adam Clarke says, "Were religion out of the question, common sense would say, Be decent, be moderate and modest."

It not only cultivates and develops the passion of display, but it excites envy, jealousy, evil speaking, covetousness, hypocrisy, hatred, and discontent. It increases fearfully the love of the world. Every action has a tendency to make you love the world more, or Christ better; and no action can increase our love for both. The wearing of gold either increases or lessens our piety. Which does it do?

10. It helps to establish a false and pernicious standard of taste.

Christians have no right to conform to the irrational and sinful customs of a frantic world; they should be models of neatness, economy, and plainness.

11. It leads to extravagance, dishonesty, youthful dissipation, and domestic broils. "Thou shalt not follow the multitude to do evil." This sin is a *dis-*

tinguishing mark of the multitude who throng the way to hell.

12. It misspends time.

There is sufficient time spent every year, by every person who bows to the goddess of *fashion*, to pray a dozen souls into heaven. This practice perverts the judgment, creates habits of sinful indulgence, and eats out all spiritual vitality in multitudes of professing Christians.

13. It furnishes the world with an argument against Christianity.

The world know how Christians ought to live. They can see a sad inconsistency in Christians decorating themselves with the extravagant trappings of modern fashion. They know the exterior of many professing Christians brands their profession with hypocrisy.

Christians should so dress as to show that their minds are occupied with nobler objects. Their external appearance should evince *gravity*, *simplicity*, *decency*, and *modesty*. They should dress neatly, plainly, and suitably to persons professing godliness.

While we claim that jewelry and gaudy attire are inconsistent with the marks of genuine piety, we do not claim that plainness in dress, and freedom from outward adornment, constitute the Christian.

14. Take the following from Mr. Wesley's sermon on dress, in conclusion : —

" I call heaven and earth to witness this day, that it is not my fault. The trumpet has not 'given an uncertain sound' for *nearly fifty years last past*. O God,

thou knowest I have borne a clear and a faithful testimony. In *print*, in *preaching*, in *meeting the societies*, I have not shunned to declare the whole counsel of God. I am therefore clear of the blood of those who will not hear; it lies upon their own heads.

"*I conjure you all who have any regard for* ME, *show me before I go hence, that I have not labored, even in this respect, in vain for near* HALF A CENTURY."

O that those ministers and their families who are indulging in this practice, and yet bear the name of *Methodists*, would have respect enough to their venerable and godly founder to take the advice of his *mature age*, and indulge no more in these forbidden follies!

The church is in great danger of drifting away from her primitive simplicity and spirituality, and of becoming conformed to the world, and ought not to receive any license for so doing from the lips or practice of her ministry.

SECTION TWENTY-FIFTH.

THE USE OF TOBACCO.

189. *Are there objections to the habit of chewing and smoking tobacco?*

There are; and I present the following: —

1. We are divinely commanded to "deny ourselves," to "keep the body under," to "abstain from all appearance of evil," and "cleanse ourselves from *all filthiness* of the *flesh* and spirit." The Christian's body is a "temple of the Holy Ghost," and he has no right to pollute it with any thing *filthy* or *poisonous.*

2. It is an *unseemly*, *uncleanly*, *unnatural*, *unnecessary*, *unhealthy*, *offensive*, and *unpleasant* habit.

It pollutes the very earth and atmosphere of America, habituating our young men early and effectually to bow down their necks to the grievous yoke of the *world*, the *flesh*, and the *devil.*

3. Its general accompaniments are any thing but good. It is usually associated with whiskey bottles low groggeries, profanity, and all manner of rowdyism Only think! to see ministers of the holy gospel of God, while at Conference, or on their charges, or elsewhere, going into a low, infectious dram shop, or up to a tavern-bar, to fill an odoriferous tobacco-box, or to purchase cigars!

How would the holy Jesus, or the apostle Paul, or the great Wesley, or the saintly Fletcher have appeared

with a tobacco-box in his pocket or a cigar in his mouth?

4. The general voice of the deeply pious has ever been against it as a *filthy*, *low*, *degrading*, *wicked* practice.

1. The Ohio Conference, one of the largest and most influential in our church, passed the following at its last session: "*Whereas* the use of tobacco is a *great evil*, and leads to other evils; therefore, *Resolved by the Ohio Conference*, That after the present session, we will not receive any person into full connection who persists in the use of tobacco."

2. The West Wisconsin Conference, at its last session, adopted the following: —

"*Resolved*, That we hail as a triumph the numerous instances in our own and sister Conferences and churches the decided stand against this crying evil, believing that it is the utterance of a just and elevated Christian sentiment, which, if faithfully followed up, will drive the habit from society.

"*Resolved*, That we earnestly and affectionately entreat all our preachers and people to abstain from this unclean practice.

"*Resolved*, That we request Quarterly Conferences, presiding elders, and preachers in charge not to recommend any man to the traveling connection who is in the habit of using tobacco, unless he first give satisfactory evidence that he will at once break it off.

"*Resolved*, That all our brethren now on trial in the traveling connection, who are in the habit of

using tobacco, be solemnly entreated and most affectionately yet firmly required to renounce the habit before they are received into full connection."

3. The General Conference of the Wesleyan Church, at a late session, gives its testimony as follows: "We regard the ordinary use of tobacco as being in an eminent degree pernicious, and in many of its deleterious effects on the human family as being but little inferior to the use of alcohol itself.

"We are convinced that the gospel of Jesus Christ has not been permitted to exert the full measure of its purifying and ennobling influences on the professor of religion while he continues the common use of this filthy and poisonous narcotic.

"We therefore earnestly solicit as many of our ministers and members as are slaves to this too common and degrading practice, to abandon, once and forever, this 'filthiness of the flesh and superfluity of naughtiness,' and to come up to the dignity, the usefulness, and fullness of stature of men and women in Christ Jesus."

5. It is attended with much and needless expense.

The present annual production of tobacco is estimated to be 4,000,000,000 pounds. This is all *smoked*, *chewed*, or *snuffed*. Trask's *Anti-Tobacco Journal* states that the clergy of the United States costs annually $6,000,000; tobacco, $40,000,000; and rum, $100,000,000.

It is estimated that $10,000 worth of cigars are smoked in the city of New York every day. If this

estimate is correct, and if the rest of the United States expend for tobacco, *in all its forms*, but one half as much as New York, the yearly loss to the whole United States is no less than $100,000,000. At $7 per barrel for flour, this would purchase 14,285,714 barrels of flour. If man could live on bread alone, this would support the whole population of the Union. Compare the expense of tobacco with the amount raised for missionary and benevolent purposes by the whole Protestant church of America, and the result is sickening

6. We will conclude this unpleasant subject by the following from the pen of that great and good man — Adam Clarke, LL. D., F. S. A., &c. : —

1. "Every medical man knows well that the saliva which is so copiously drained off by the infamous quid and the scandalous pipe is the first and greatest agent which nature employs in digesting the food.

2. "A single drop of the chemical oil of tobacco, being put on the tongue of a cat, produced violent convulsions, and killed her in the space of one minute. A thread dipped in the same oil, and drawn through a wound made by a needle in an animal, killed it in the space of seven minutes.

3. "That it is *sinful* to use it as most do I have no doubt, if destroying the constitution, and vilely squandering away the time and money which God has given for other purposes, may be termed 'sinful.' Can any who call themselves Christians vindicate their conduct in this respect?

4. "The impiety manifested by several in the use of

this herb merits the most cutting reproof. When many of the tobacco consumers get into trouble, or under any cross or affliction, instead of looking to God for support, the pipe, the snuff-box, or the twist is applied to with quadruple earnestness; so that four times (I might say, in some cases, ten times) the usual quantity is consumed on such occasions. What a comfort is this weed in time of sorrow! What a support in time of trouble! In a word, what a god!

5. "I am sorry to have it to say that this idle, disgraceful custom prevails much at present among ministers of most denominations. Can such persons preach against needless self-indulgence, destruction of time, or waste of money?

6. "The loss of time in this shameful work is a serious evil. I have known some who, strange to tell, have smoked three or four hours in the day, by their own confession; and others who have spent six hours in the same employment. How can such persons answer for this at the bar of God?

7. "Consider how disagreeable your custom is to those who do not follow it. An atmosphere of tobacco effluvium surrounds you whithersoever you go. Every article about you smells of it — your apartments, your clothes, and even your very breath.

8. "To those who are not yet incorporated with the fashionable company of tobacco consumers I would say, 'Never enter.' To those who are entered, I would say, 'Desist, *first*, for the sake of your *health*, which must be materially injured, if not destroyed, by it; *secondly*,

for the sake of your *property*, which, if you are a poor man, must be considerably impaired by it; *thirdly*, for the sake of your *time*, a large portion of which is irreparably lost, particularly in smoking; *fourthly*, for the sake of your *friends*, who can not fail to be pained in your company, for the reasons before assigned; *lastly*, for the sake of your *soul*. Do you not think that God will visit you for your loss of time, waste of money and needless self-indulgence?"

SECTION TWENTY-SIXTH.

ENTHUSIASM, CONFUSION, SHOUTING, FALLING, &c.

190. *Have we reason to believe that the world will ever regard the Bible standard of religion otherwise than as wild fanaticism?*

No; this blind, ungodly world has always accounted religion as madness and frenzy. The apostles were called "babblers" and "fools," and said to be "mad," "drunk," and "beside themselves." Christ was accused of being possessed of devils. Luther was styled a heretic. Wesley, Whitefield, and their coadjutors, were called fools, fanatics, and enthusiasts.

Rev. William Burkitt says, "Wicked and carnal men account and represent the holy servants of God as a sort of madmen. Workings of grace are sometimes so far *above reason* that they seem to be *without reason.* There are several acts of holiness which the profane world esteem as madness; as eminent self-denial, great seriousness in religion, their burning zeal, their holy singularity, their fervor of devotion, their patience and meekness under sufferings and reproaches. All these acts of holiness represent the saints as madmen to a carnal man."

191. *What was the fate of those who presented Christianity in its primitive, unsullied purity?*

To pave the way for a work of blood, this ungodly

world first cruelly murdered God's innocent and lovely Son — drove him out of the world.

1. Matthew is supposed to have suffered martyrdom by the sword at a city in Ethiopia.

2. Mark was dragged through the streets of Alexandria, in Egypt, until he expired.

3. Luke was hanged upon an olive tree in Greece.

4. John was put into a caldron of boiling oil, at Rome, and escaped death. He afterward died a natural death at Ephesus, in Asia.

5. James the Great, after suffering great persecution, was beheaded at Jerusalem.

6. James the Less was thrown from a pinnacle, or wing of the temple, and then beaten to death with a fuller's club.

7. Philip was hanged up against a pillar at Hierapolis, a city of Phrygia.

8. Bartholomew was flayed alive by the command of a barbarous king.

9. Andrew was bound to a cross, where he preached to the people till he expired.

10. Thomas was run through the body by a lance near Malipar, in the East Indies.

11. Jude was shot to death with arrows.

12. Simon Zelotes was crucified in Persia.

13. Matthias was first stoned, and afterward beheaded.

14. Peter was crucified with his head downward.

15. Paul, the last and chief of the apostles, also died by violence. He was beheaded at Rome.

192. *What is real fanaticism?*

It is looking for given *results* without the use of *proper means*. IT IS GOING IT BLIND. God has joined the *end* and the *means* together, and it is *fatally fanatical* to expect *pardon*, *holiness*, and *heaven*, without *prayer*, *repentance*, *faith*, and *obedience*.

Fanaticism is being governed by *imagination* rather than by *judgment*. It proceeds from a satanical or deceived heart, and is often accompanied with a *blind*, *extravagant zeal*. It is usually impregnated with *error*, *bigotry*, and *party rage*. This is fanaticism; the devil is its progenitor; and those who imagine they are Christians when they are not are its worst subjects.

193. *Does the Bible countenance shouting and praising the Lord with a loud voice?*

The Bible says, "Let the inhabitants of the rock sing, let them SHOUT from the top of the mountains." "And *all* the people SHOUTED with a *great* shout when they praised the Lord, because the foundation of the house of the Lord was laid. . . . When the foundation of this house was laid before their eyes, many *wept* with a loud voice, and many *shouted aloud* for *joy;* so that the people could not discern the noise of the *shout of joy* from the *noise* of the weeping of the people; for the *people shouted* with a LOUD SHOUT, and the *noise* was *heard afar off*."

"*For the whole multitude of the disciples began to praise God with a loud voice*." "If these should hold their peace, the *stones* would immediately *cry out*."

"O, *clap* your *hands*, *all* ye people; *shout* unto God with the voice of triumph."

Many kindred passages might be quoted; but not one where God either condemns or forbids it.

I do not know how some of our modern lovers of good order will like this, but it is permission to shout from head-quarters. God says, "Let the villages that Kedar doth inhabit *lift up their voices*." And, "Let them shout from the top of the mountains." He does not say when these poor sons of the desert shall hear the joyful news of the Saviour's life, death, and resurrection, and get their wandering feet on the Rock of Ages; but he gives permission when it does take place, and their hearts begin to dilate with love to the Lord Jesus, *to shout*.

Shouting is not an empty sound, but a deep spiritual joy welling up from the ocean depth of the soul. It is the outward expression of inward victories greater than Alexander ever achieved. *He never conquered himself.*

I do not advocate the doctrine that all people *must* shout. I only say as God says, "LET *the inhabitants of the rock* SHOUT." Who has authority to stop them? *Soldiers* shout, *sailors* shout, *politicians* shout, and the *angels* shout, and why may not the Christian shout? *Has he no cause to shout?*

I admit there are a great many excellent Christians who never shout. I presume, however, many of them often feel like shouting, and would occasionally, if they dared to; or if they did not know that it would be regarded as insufferably out of order.

There are many professors of religion, it may be feared, who have nothing to shout for; and if they were to shout it would be only an empty sound — "sounding brass or a tinkling cymbal." There is as much difference in shouting as in any thing else; as much as between the rattling of an empty wagon, and the deep, full tones of an organ. It requires a good deal of religion to make an *honest* shout.

There is a beautiful variety in the natural world — mountains and valleys, the gentle breeze and the sweeping tornado, sunbeams and the flashes of lightning, the singing of birds and the rolling of thunder.

There is just as great a variety in the spiritual world. When the grace of God reaches some hearts it will show its power by shouts of victory. Some will *weep*, some will *laugh*, some will *leap*, and some will feel so *quiet* they will hardly want to breathe. There is a great variety of operations by the same Spirit, and all our conventionalities must give way to the will and power of God. We can not work by an iron rule in praising God.

A striking and beautiful variety is seen in the effects of the miracles of Christ and of the apostles. Blind Bartimeus, after he was healed, followed Jesus giving *glory to God*. Simon Peter's wife's mother, after she was healed, went about her *domestic duties*. The man who lived in the tombs, possessed of the devil, after he was healed, *sat down* at Jesus feet, clothed and in his right mind. At the transfiguration of Christ, Peter and John *fell on their faces*, and declared it was good for them to be there. After the poor cripple, lying at the

gate called Beautiful, was healed, he *leaped* and *praised* God. Peter did not stop him, but he let him try his new strength; he had been a poor cripple all his life. Thus it should be with the converted soul.

194. *Does the Bible countenance responses in religious worship?*

It does. "And Ezra blessed the Lord, the great God. And ALL the PEOPLE answered, *Amen*, AMEN." "Blessed be the Lord God of Israel from everlasting to everlasting; and *let* ALL *the people* say, AMEN." "How shall he that occupieth the room of the unlearned *say*, *Amen*, at thy giving of thanks, seeing he understandeth not what thou sayest?"

St. John declares he heard them shouting and responding in heaven, "saying, *Amen; blessing*, and *glory*, and *wisdom*, and *thanksgiving*, and *honor*, and *power*, and *might* be unto our God forever and ever. *Amen.*" Whatever is done in heaven is in good *taste*, in good *order*, and *right*.

195. *Does the Bible countenance physical prostration, and what may appear to carnal men as confusion?*

Paul and Silas were charged with turning the world upside down, and I presume they never denied the charge. When God met Abraham, and made the great promise to him, "*Abraham fell on his face and laughed.*" Although he "*fell* on his *face* and *laughed*," yet the apostle says, "He staggered not at

the promise of God through unbelief, but was strong in faith, giving *glory* to God."

The Psalmist says, "When the Lord turned again the captivity of Zion, we were like them that *dream*. Then was our *mouth filled with laughter*, and our *tongue* with *singing*."

When Moses and Aaron drew near and stood before the Lord, and the glory of the Lord appeared unto all the people, "*all* the *people shouted* and *fell upon their faces*."

Job "rent his mantle, and shaved his head, and fell down upon the ground, and worshiped." This was doubtless regarded as *wild worship;* yet there was none like him in all the earth — "a *perfect* and an upright man."

David, at one time, says his animal strength failed him. "My *strength faileth* me; as for the light of mine eyes, it is also gone from me; my strength faileth because of mine iniquity."

Peter fell down at Jesus' feet, (Luke v. 8;) the Grecian woman did the same; Mary also, the sister of Lazarus, fell down at the feet of the blessed Jesus. When the Lord met Paul on his way to Damascus, he lost his *strength*, and lay prostrate on the earth, crying, trembling and astonished, saying, "Lord, what wilt thou have me to do?"

The redeemed fall prostrate before the throne in heaven, and worship God with loud voices, like the sound of many waters and of mighty thunderings.

196. *Is there any religion in bodily prostration or in physical exercises?*

Rev. Charles G. Finney says, "It is very plain that bodily prostrations and agitations are no part of religion. But it is just as plain that these may be the *natural effect* of discoveries of religious truth. Several instances of bodily prostration and agitations are recorded in the Bible as the result of such discoveries.

"As I have said, they are no part of religion, but they are very natural effects of a very high degree of religious affections and emotions. Nor is it true, as some seem to suppose, that none but what are called nervous people are affected in this way.

"But it is also true that there is enough in religious truth, if clearly discovered to the mind by the Holy Ghost, to wilt down the bodily frame of the strongest man on earth.

"Why is it at all wonderful that the infinitely solemn, important, and awful things of eternity, when clearly brought home to the minds of men, should produce great tremblings, and quakings, and agitations, and prostrations of body, with 'groanings that can not be uttered'? Nay, verily, it is not at all strange. But the only wonder is, that mankind are not a hundred or a thousand times more affected in this way than they really are."

197. *Will you present the views of the venerable President Edwards in regard to this subject?*

President Edwards, for learning, piety, and philo-

sophical acumen, has had few superiors in this country. His ministerial labor was blessed with one of the mightiest revivals and outpourings of the Holy Spirit that has ever taken place on this continent.

1. In speaking of it, he says, "It was a *very frequent* thing to see a house full of *outcries*, *faintings*, *convulsions*, and *such like*, both with *distress* and with *admiration* and *joy*. There were some instances of persons *lying in a sort of trance*, [what Methodists call getting the power,] remaining for perhaps a whole twenty-four hours motionless, and with their senses locked up, but in the mean time under strong imaginations, as though they went to heaven, and had there a vision of glorious and delightful objects.

2. "There have been some instances of persons that have had as great a sense of their danger and misery as their natures could well subsist under, so that a little more would probably have destroyed them.

3. "Some persons have had such longing desires after Christ, which have risen to that degree as to take away their natural strength. Some have been so overcome with a sense of the dying love of Christ to such poor wretches and unworthy creatures, as to weaken the body. Several persons have had so great a sense of the glory of God, and the excellency of Christ, that nature and life have seemed almost to sink under it; and in all probability, if God had showed them a little more of himself, it would have dissolved their frame.

4. "It is remarkable considering in what *a multitude*

of instances, and to how *great a degree*, the *frame* of the *body* has been *overpowered* of late, that persons' lives have, notwithstanding, been preserved.

5. "These things did not begin," he says, in his day. "They are not new in their kind, but are things of the same nature as have been found and *well approved* of in the church of God before, from time to time."

6. He says, in speaking of a revival in Scotland in 1625, that "it was then a frequent thing for many to be so extraordinarily seized with terror in the hearing of the word, by the Spirit of God convincing them of sin, that they fell down, and were carried out of the church, who afterward proved most solid and lively Christians.

7. "Many in Ireland, in time of a great outpouring of the Spirit there in 1628, were so *filled with divine comforts*, and a sense of God, that they had but little use of either meat, drink, or sleep, and professed that they did not feel the need thereof."

8. President Edwards states "that wherever these most appear, there is *always* the *greatest* and *deepest work*."

Like John Wesley, President Edwards, President Finney, Christmas Evans, J. B. Finley, and George Whitefield, we should countenance all *genuine* spiritual demonstrations, however extraordinary, such as prostrations, cries of terror, and shouts of praise, and condemn all who oppose and ridicule them. That which is *false*, or *counterfeit*, I condemn no man for

opposing, only so that his warmth and zeal against the *false* do not *disparage* the *true*.

In conclusion, I would refer the reader to Bangs's "History of the Methodist Episcopal Church," to the preaching of Wesley, Fletcher, Whitefield, Bramwell, Abbott, Cartwright, Asbury, and Lee, and to almost all our books of biography.

198. *Is it right to pray for bodily exercises, or dreams, or visions?*

It is our duty to pray for the mighty cleansing power of the Holy Ghost, and let God work in his own way. He will not work upon our plans. We think it dangerous either to desire, expect, or pray for bodily prostrations or visions. If they accompany the mighty descent of the Holy Ghost, well; if not, they should not be sought.

199. *What is our great safeguard against delusions, imaginations, and satanic impulses?*

The *Bible*. This is our only standard of doctrine and experience. We are to be Bible Christians.

Dr. Jesse T. Peck says, "Against all visionary schemes of salvation, against all delusive impressions from adverse spirits, divine revelation is the only sure protection. To this the soul asking the right must appeal and defer, and in its explict directions there is perfect safety."

We should keep close to the word of God, and never suppose that any measure of the Holy Spirit which we

can obtain in this world will supersede the teachings of the blessed Bible.

God's revealed word is the voice of the Spirit; and the more completely our hearts are filled, subdued, and kept in the Spirit, the more perfectly we shall understand the Bible, and be able to live according to its letter and spirit.

200. *What were the extravagances which Mr. Wesley so strongly reproved in some of the professors of holiness?*

"Fancying they could not be tempted; that they should feel no more pain; that they had the gift of prophecy and discerning of spirits." "Some five or six honest enthusiasts foretold the world was to end in a few days." — WESLEY.

With such persons Mr. Wesley had no little trouble, especially lest their extremes should lead others to neglect holiness altogether. Mr. Wesley never complained of any for making too much of the subject of holiness, but for running off from the subject of holiness into wild imaginations and extravagances.

SECTION TWENTY-SEVENTH.

THE AUTHOR'S EXPERIENCE.

201. *Will you relate to me your experience in regard to regeneration and entire sanctification?*

I will, for I feel that I owe ten thousand talents to my blessed Saviour, and his love constrains me to speak of his kind dealings with my soul at every opportunity.

Mr. Fletcher says, "When you are solemnly called upon to bear *testimony* to the *truth*, and to *say* what *great things* God has done for you, it would be *cowardice* or *false prudence* not to do it, with humility."

It pleased the Lord to call me in early life to seek pardon and converting grace. I believe at ten years of age I first tasted the joys of redeeming grace and a Saviour's love. I remember as early as then to have realized a sweet satisfaction and delight in prayer and effort to obey God.

At the age of thirteen I joined the church. Through the blessing and grace of God, I have found a home ever since in the church of my early choice.

During the first five or six years of my experience I was often perplexed and distressed with doubts in regard to the reality of my conversion; arising from the fact that I could not fix upon the precise time when the change was wrought. I would often see people powerfully converted, and hear them tell of the place and the moment when their chains fell off, and their souls went

free. The tempter would then whisper in my ear, and say, "You can not tell *when* you were converted, and you never had those *deep convictions* or those *striking exercises* in religious experience of which many speak."

From this source I had no little trouble, and at times, for several years, I found it exceedingly difficult to hold fast my confidence. After many and severe trials on this point, the Lord enabled me to settle the matter; and a thousand thanks to his blessed name that many years have passed since I have doubted for a moment the verity of my early conversion.

The Lord removed my doubts by showing me that to know the *precise time* of my conversion was of but little importance; while the great question for me to settle was, Have I the *evidence* that I am *now converted?*

After I was led to see that to be able to know the precise time of my conversion concerned me but little, and that to know that I am now in a converted state was my great concern, the question was soon settled by apprehending the abundant evidence which God always gives of a state of salvation. I found it was one thing to have evidence of a justified, converted state, and quite another to apprehend and understand that evidence.

From this time to September 7, 1858, I maintained a general purpose to obey God, and received many spiritual refreshings from the presence of the Lord, suffering but few doubts in regard to my justification and membership in the family of God.

During this period I was often convicted of remain-

ing corruption in my heart, and of my need of purity. I desired to be a decided Christian and a useful member of the church; but I was often conscious of deep-rooted inward evils and tendencies in my heart unfriendly to godliness. I found my bosom foes troubled me more than all my foes from without. They struggled for the ascendency. They marred my peace. They obscured my spiritual vision. They were the instruments of sore temptation. They interrupted my communion with God. They crippled my efforts to do good. They invariably sided with Satan. They occupied a place in my heart which I knew should be possessed by the Holy Spirit. They were the greatest obstacles to my growth in grace, and rendered my service to God but partial.

I was often more strongly convicted of my need of inward purity than I ever had been of my need of pardon.

God often showed me the importance and necessity of holiness as clear as a sunbeam. I seldom studied the Bible without conviction of my fault in not coming up to the Scripture standard of salvation.

I often commenced seeking holiness, but at no time made any great progress; for as I read and prayed, some duty was seen to present itself which I was unwilling to perform, and so I relapsed into indifference.

I never read Mr. Wesley's "Plain Account," nor any of the standards of Methodism on the subject of holiness, nor the memoirs of Fletcher, Bramwell, Carvosso, Stoner, nor Mrs. Hester Ann Rogers or Lady Maxwell,

without deep conviction on the subject, and more or less effort for its attainment.

I now see I was often on the very point of grasping the prize, and then would sink back, suffer defeat, and another season of comparative indifference upon the subject. I was often led to see my need of purity while studying for the ministry with Rev. William Hill, of Cambridgeport, Vt.

Brother Hill was an able Presbyterian minister, and for a number of years was pastor of a Presbyterian church in Newburg, N. Y. He became convicted of his need of entire sanctification, and obtained the blessing at a meeting for the promotion of holiness at Mrs. Palmer's in New York city. He lived it, professed it, and preached it, and for so doing was expelled from the Hudson River Presbytery, in April, 1844. Rev. Henry Belden was expelled at the same time for the same cause. They both united with the Congregational church. Brother Belden is now pastor of a church in Brooklyn, N. Y. Brother Hill died in holy triumph at Bristol, Conn., July 31, 1851, in the thirty-seventh year of his age.

The society and influence of that holy man were a great blessing to me. I think more than one hundred times I have bowed with him in prayer in his study, and held sweet communion with God. Those seasons of devotion still linger in my memory as among the most precious hours of my early ministry.

By being convicted so often of my need of perfect love, and failing to obtain it, I, after a while, (like

many others, I fear,) became a little skeptical in regard to the Wesleyan doctrine of entire sanctification, as a *distinct* blessing, subsequent to regeneration. (See Sec. II. of this book.) I had no clear or definite ideas in regard to the blessing of perfect love, but came to think of it and teach it as only a deeper work of grace, or a little more religion. I taught, as many do, a gradual growth into holiness, or *modern gradualism.* I threw the whole matter into the world of indefiniteness and of vague generalities. I expected to grow into holiness somehow, somewhere, and at some time, but knew not how, nor where, nor when. I urged believers to seek a deeper work of grace, and to get more religion, but seldom said to them, "Be ye *holy*," "This is the will of God, even your *sanctification*," or, seek "*perfect love*."

I became somewhat prejudiced against even the Bible terms "*sanctification*," "*holiness*," "*perfection*," and disliked very much to hear persons use them in speaking of their experience. I was opposed to the profession of holiness as a distinct blessing from regeneration.

I became prejudiced against the special advocates of holiness; and at camp meetings and in other places I felt disposed to discourage and oppose direct efforts for the promotion of holiness. If a pious brother exhorted the preachers to seek sanctification, or the members to put away worldliness, tobacco, and gaudy attire, and seek holiness, I was distressed in spirit, and disposed to find fault.

During a number of years, this was about my state of mind upon this subject. And let me here record, that while hundreds of sinners were converted to God, in connection with my feeble ministry, I do not recollect a single case of a believer being entirely sanctified under my labors during the first nine years of my ministry, up to September 7, 1858. Let me further add, during this time I was grieved, from year to year, by seeing what might astonish hell, and fill heaven with lamentation — company after company of young converts walking into backslidden, unsanctified churches, first to wonder, then for a while to be grieved, but finally to add another layer to the backslidden stratification.

In May, 1858, I was appointed to the Court Street Church, Binghamton. I went there much prejudiced against the professors of holiness in that church, and they were, doubtless, somewhat prejudiced against me, as they had cause to believe that I would oppose them on the subject of holiness. I soon found, in my pastoral visitations, that where those persons lived who professed the blessing of holiness, there I felt the most of divine influence and power. I realized a liberty in prayer, and an access to God in those families, which I did not elsewhere.

And let me remark, while I was prejudiced against holiness as a *distinct* blessing, and against its *special* advocates, I did desire and believe in a deep, thorough, vital piety, and was ready to sympathize with it wherever I found it. I had attended prayer and class meet-

ings but few times before I saw clearly that there were those in that society whose experience and piety possessed a *richness*, *power*, and *depth* which I had not.

The more I became acquainted with them, the more I was convinced of that fact, and the more deeply I became convicted of my remaining depravity and need of being cleansed in the blood of Christ. I also became convinced that those professors of holiness were Wesleyan in their faith, experience, and practice, while I had drifted away somewhat from the Bible and Wesleyan theory of Christian perfection.

Through the entire summer of 1858 I was seeking holiness, but kept the whole matter to myself. During this time none of the professors of holiness said any thing to me on the subject, but, as I have learned since, were praying for me night and day. God only knew the severe struggles I had that long summer, during many hours of which I lay on my face in my study, begging for Jesus to cleanse my poor, unsanctified heart; and yet I felt unwilling to make a public avowal of my feelings, or to ask the prayers of God's people for my sanctification.

The Binghamton district camp meeting commenced that year the 1st day of September. About eighty of the members of my charge went with me to that meeting. During six days of the meeting, the sanctification of my soul was before my mind constantly, and yet I neither urged others to seek it, nor intimated to any one my convictions and struggles on the subject. The result was, six days of such deep humiliation, severe

distress, and hard struggles as I never had endured before.

A number of the members present from my charge had once enjoyed the blessing, and had lost it. Some who professed to enjoy it were becoming silent upon the subject. With but very few exceptions, we, as a church, were practically staving off and ignoring the doctrine and duty of entire sanctification. The Lord was evidently displeased with us, and so shut us up that our prayer meetings, in our large society tent, literally ran out. The brethren and sisters became tried with themselves, and tried with each other. Some of them were even tempted to strike their tents and go home.

On the last evening of the meeting, a faithful member of the church came to me weeping, a few minutes before preaching, and said, "Brother Wood, there is no use in trying to dodge this question. You know your duty, and may as well commence seeking holiness first as last. If you will lead the way, and define your position as a seeker of entire sanctification, you will find that many of the members of your charge have a mind to do the same." The Lord had so humbled my heart that I was willing to do almost any thing to obtain relief. After a few moments' reflection I replied, "Immediately after preaching I will appoint a meeting in this tent on the subject of holiness, and will ask the prayers of the church for my own soul."

Glory be to God! the Rubicon was past. In an instant I felt a giving away in my heart, so sensible

and powerful, that it appeared rather physical than spiritual. In a moment after I felt an indescribable sweetness permeating my entire being. It was a sweetness as real and as sensible to my soul as ever the sweetest honey was to my taste. I immediately walked up into the stand. The presiding elder requested me to exhort after his sermon. I replied, "I will, if the Lord will help." Just as he gave out his text, — Eccl. xii. 13, "Let us hear the conclusion of the whole matter," &c., — the baptism of fire and power came upon me.

For me to describe what I then realized is utterly impossible. It was such as I need not attempt to describe to those who have felt and tasted it, and such as I can not describe to the comprehension of those whose hearts have never realized it.

The most of which I was conscious was, that Jesus had me in his arms, and that the heaven of heavens was streaming through and through my soul in such beams of light, and overwhelming love and glory, as can never be uttered. *The half can never be told!*

It was like marching through the gates of the city to the bosom of Jesus, and taking a full draught from the river of life.

Hallelujah! Glory! Glory! I have cause to shout over the work of that precious hour.

It was a memorable era in the history of my probation, a glorious epoch in my religious experience — *never*, NEVER to be forgotten. Jesus there and then — all glory to his blessed name! sweetly, completely

and most powerfully sanctified my soul and body to himself. He *melted*, *cleansed*, *filled*, and *thrilled* my feeble, unworthy soul with holy, sin-consuming power.

Glory be to God! Perfect love is the *richest*, the *sweetest*, and the *purest* love this side of Paradise. Angels have nothing better.

Well may the poet sing, -

> "O for this love let rocks and hills
> Their lasting silence break,
> And all harmonious human tongues
> The Saviour's praises speak!"

I had always been much prejudiced against persons losing their strength; consequently, as might be expected, when the Holy Ghost came upon me in the stand, surrounded by some thirty preachers, it was God's order to take control of both body and soul, and swallow me up in the great deep of his presence and power.

After about three hours, I regained sufficient strength to walk to the tent, and we commenced a meeting for the promotion of holiness. I told the brethren and sisters my purpose to ask their prayers as a seeker of holiness, and that Jesus had forestalled my design by accepting my soul the moment I consented to stand up for holiness, and was willing to be any thing or do any thing to obtain it.

And let me here say, that a willingness to humble myself, and take a decided stand for holiness, and face opposition to it in the church, and take the odium of being a professor of holiness in Binghamton, where

that doctrine had been trailing in the dust for years, constituted the turning point with me. After I reached that point I seemed to have no special consciousness of believing, or submitting, or of making any effort; my whole being seemed simply and without effort to be borne away to Jesus.

Our meeting continued all night; and such a night I never experienced before. A large number of my leading members present commenced seeking holiness; and about every half hour during that whole night the glorious power of God came down from the upper ocean in streams as sweet as heaven. At times it was unspeakable and almost unendurable. It was *oppressingly* sweet — a *weight of glory*.

Every time the power of God came, one or more souls entered the land of Beulah, the Canaan of perfect love. Some shouted; some laughed; some wept; and a large number lay prostrate from three to five hours, beyond the power of shouting or weeping. Hallelujah to the great God! those present will never forget that night of refining and sanctifying power.

What I received at the time Jesus sanctified my soul was only a drop in the bucket compared to what it has since pleased him to impart. Since that hour, the deep and solid communion my soul has had with God, and the rich baptisms of love and power, have been "unspeakable and full of glory."

"O, matchless bliss of perfect love!
It lifts me up to things above;
It bears on eagles' wings;

It gives my ravished soul a feast,
And makes me here a constant guest,
With Jesus, priests, and kings"

At times I have had an overwhelming sense of the divine presence, and a sacred unction has pervaded my whole being. Especially this has been my experience while called to profess or defend this glorious salvation. O, how God has stood by and helped me in vindicating the doctrine and profession of holiness! I have often felt if there was but one man in the world to stand up for holiness, in God's name I would be that man.

The divine fragrance imparted to my soul, when the Saviour cleansed and filled it with pure love, I have never lost for one hour, and I trust and pray I never may. The thought of that hour brings ever an indescribable sweetness in my soul. I make a record of this to the glory of God. Glory, honor, and eternal praise be to his blessed name, forever and ever! His own arm hath brought salvation to my feeble, helpless soul. And I do love the Lord my God with all my heart, soul, and strength. Yet I am nothing, and Jesus is my all. Sweet portion! O the blessedness of this inward, spiritual kingdom! O the depths of solid peace my soul has felt! It has often been

"A sacred awe which dares not move,
And all the silent heaven of love."

O, to know that God is mine; to feel that he dwells in my heart, rules my will, my affections, my desires; to know that he loves me ten thousand times better than I love him, — O, what solid bliss is this!

"My Jesus to know, and feel his blood flow,
'Tis life everlasting, 'tis heaven below."

And now, after more than six years and a half, during which to scrutinize and test the work of that hour, I am constrained to say I *know* the blood of Jesus can cleanse from all sin. I say this with a profound sense of my feebleness and unworthiness; for, —

"'Tis mercy all, immense and free,
For O, my God, it found out me."

O that I could describe the feelings of gratitude in my heart to God for past mercies, present favors, and future prospects.

Well may the poet exclaim, —

"O, how can words with equal warmth
The gratitude declare
That glows within my ravished heart!
But thou canst read it there."

Some of the precious results of the cleansing power of Jesus in my soul have been, —

1. A sacred nearness to God my Saviour. The distance between God and my soul has appeared annihilated, and the glory and presence of divinity have often appeared like a flood of sunlight, surrounding, penetrating, and pervading my whole being. Glory be to God, that even the most unworthy may be "brought *nigh* by the blood of Christ."

2. A sense of indescribable sweetness in Christ. The fact that he is "the rose of Sharon;" "the lily of the valleys;" "the brightness of his [the Father's] glory," and "is altogether lovely," has at times so penetrated

my soul as to thrill and fill it with ecstatic rapture. O how glorious and lovely has the dear Saviour appeared to my soul, and how strong the attraction my heart has felt toward him! Often his glory has shone upon my soul without a cloud.

3. A deep, realizing sense of the *reality* of spiritual things. Bible truth has appeared as transformed into solid reality. The doctrines of the gospel have become to me tangible facts, and my soul has triumphed in them as an eternal *verity*.

4. A surprising richness and fullness of meaning in the Scriptures, which I had not before realized. Many portions of the word, which I had hitherto but little understood, and taken but little interest in, now appeared full of meaning, and exceedingly precious to my soul. The following passages have been applied many times to my soul with great power: "And I will pray the Father, and he shall give you another Comforter, that he may *abide with you forever;* even the Spirit of truth, whom the world can not receive, because it seeth him not, neither knoweth him; *but ye know him; for he dwelleth with you, and shall be in you.*" . . . "If a man love me, he will keep my words; and my Father will love him, and *we will come unto him, and make our abode with him.*" . . . "Now ye are *clean* through the word which I have spoken unto you. Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine, no more can ye, except ye *abide in me.*" . . . "But if we walk in the light, as he is in the light, we have fellowship

one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." . . . "God is *love*; and he that *dwelleth in love*, *dwelleth in God*, and *God in him*. *Herein* is our love *made perfect*, that we may have boldness in the day of judgment; because as he is, *so are we in this world*. There is no fear in love; but perfect love casteth out fear, because fear hath torment. *He that feareth is not made perfect in love*."

5. A complete satisfaction and resting in Christ. Since then there has been no favorable response from within to temptations from without. Before I often found elements in my heart siding with the tempter, and felt that all was not right within. There appeared to be an aching void, or a place in my soul, which grace had never reached.

But since Jesus sent the refining fire through and through my poor heart, I have been sweetly assured that grace has permeated every faculty and fiber of my being, and scattered light, love, and saving power through every part. Hallelujah to God! I have found satisfaction, rest, and exultation in Christ.

6. A great increase in spiritual power. This I have realized in my closet devotions, in my pastoral duties, and especially in the ministrations of the blessed truth. Blessed be the Lord, I have learned by experience that men may receive the Holy Ghost in *measure* limited only by their *capacity* to *receive*, and feeble *ability* to *endure*. God could easily bless men beyond the power of the

body to endure and live, if he were disposed to take them to heaven in that way.

This increase of power has delivered me from all slavish fear of man, or of future evil. It has given me such a love to the Saviour and to his glorious gospel as to make all my duties sweet and delightful. Truly "Her ways are ways of pleasantness, and all her paths are peace."

7. A clear and distinct witness of purity through the blood of Jesus. The testimony of the Holy Spirit, and of my own spirit, to the entire sanctification of my soul, has been more clear and convincing than any I ever had of my regeneration; although I had no doubts of that for years before the Lord extirpated inbred sin from my soul. "Meridian evidence puts doubt to flight."

Dear reader, how I wish I could tell you how clear and sweet the light of purity has shone through the very depths of my soul! How I wish I could tell you the complete satisfaction I have realized since I obtained this pearl of great price! If I could only tell you all about the full and perfect love of Christ! But, O, it can never be told! Its fullness, its richness, and its sweetness can never be expressed! You can know it only by experience, and this is your solemn duty and most exalted privilege. Will you not seek it? Will you not begin now? A holy life is the happiest life, the easiest life, and the safest life you can live. O,

be persuaded to settle the matter at once, and begin now to seek for purity, and never yield the struggle until you obtain the glorious victory!

It may cost you a severe struggle; but victory will be yours, if you only persevere. When you have once become *fully decided* that you will never cease *consecrating*, *praying*, and *believing* until you have obtained the blessing, you will have surmounted your greatest difficulty, and it will not be long before the streams of pure love will flow through the depths of your soul.

But, dear Christian reader, in seeking for this priceless blessing, do not attempt to measure yourself by any thing *peculiar* in the experience of the writer, or of any other person. (See Sec. IX. Ques. 67.) The Bible is our only rule of *faith* and *practice*. There are various operations of the Spirit in effecting the same work in the human heart.

In this narrative of my religious experience I have endeavored to give a simple statement of facts, regardless of what mistaken good men, or wicked men, may think or say. I would as soon deny God as to flee before the offense of the cross, or flinch or quail under the reproach of Christ. Like Peter and John, I "can not but speak the things which I have seen and heard." I fully believe that to continue in the enjoyment of perfect love, I must confess the whole, and take the consequences. Call it delusion who may; a blessed reality it is to my soul. I know it. I feel it. I

have proved it, and I *must* declare it. I am *constrained* to

> "tell to all around
> Of the dear Saviour I have found."

With the grace of God, I intend to "stand up straight for Jesus;" though

> "devils rage, and hell assail,
> I'll fight my passage through;
> Though foes unite, and friends all fail,
> I'll seize the crown in view."

I shall be jealous of my own testimony if it does not stir up the devil.

I have tried, with all humility, to look to God for guidance, and have felt his blessing resting upon me while writing. I have not written so much for the critic's eye, as for those who are panting after holiness.

During many years of my religious experience, I feared lest I should profess too much, or more than I possessed; but since the Saviour cleansed and filled my soul with perfect love, I have had no fears in that regard. The intense sweetness, the superior excellence, and the divine glory of the perfect love of Jesus can never be exaggerated, nor, indeed, fully described. Thousands in the church of God, who have received this baptism of *love* and *power*, can testify that the most glowing description any mortal can give of it falls infinitely short of the reality.

When any soul can truthfully say, as Mrs. President Edwards did, "*My soul is filled and overwhelmed with*

light, and love, and joy in the Holy Ghost," there is no danger of exaggeration.

I might have written much more in regard to my weakness, unworthiness, and imperfections, and would have done so, had I supposed it would honor Christ more than to write about the fullness of his grace, and the riches of his love.

My experience is not my own, and it is in the hope that my humble testimony to the *fullness* and *freeness* of the grace bestowed upon me, the most unworthy, may encourage and lead others to avail themselves of this fullness of Christ, that I record my experience of the perfect love of Christ. I have given but a brief and imperfect sketch, a mere outline, of the mercies that the Lord has heaped upon his poor servant. *To him be all the glory.*

Dear reader, seek holiness. At all hazards seek it. Expect no rest until your soul is made "free indeed" in the blood of Jesus. And when once you have tasted the blessedness of purity, you will never be able to be sufficiently thankful that you were induced to seek it. If you do not seek it, the period is not distant when you will never be able to forgive yourself for the neglect

And now, reader, "I commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among all them which are *sanctified.*"

CONCLUSION.

In conclusion, dear reader, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your heart by faith; that you, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth, and length, and depth, and hight, and to know the love of Christ, which passeth knowledge, that you might be filled with all the fullness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end." And "the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen."

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